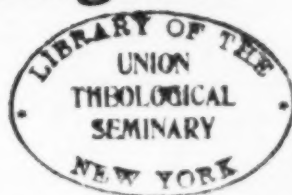
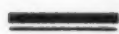


The
**CHRISTIAN
CENTURY**

A Journal of Religion



October Survey of Books

**THE RELIGIOUS
ISSUES**

An Editorial

The Next Great Step for the Church

By Charles E. Jefferson

Tired of Denominations

An Editorial



Fifteen Cents a Copy — October 18, 1928—Four Dollars a Year

OCT 18

The CHRISTIAN CENTURY

October 18, 1928

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Putting It in the Plural

Have you ever known a campaign in which the religious organizations of the country became as much interested as they are in this? Why, it seems to have become news to have a preacher or a synod announce that politics will not be discussed by them! Here and there I run across references to the religious aspects of the campaign of 1860, but none of the histories of that campaign which I have read give the churches any such part in it as they unquestionably are playing this year. I doubt whether the United States has ever known a campaign in which the religious element has bulked so large.

There are two suggestions made about this aspect of the campaign in an editorial in this issue which I commend to the careful cogitation of all political leaders. The first suggestion is in the title: "The Religious Issues." To be specific, it is in the final letter of that title.

Everybody is talking about "the religious issue." Surely it was time that somebody pointed out that what we have to deal with is really "the religious issues." I know, of course, that many persons will reject with vehemence the idea that prohibition is a religious-light issue. But it is. For the evangelical churches—with the possible exception of the Lutherans—it certainly is. It is more of a religious issue to most Protestants than birth control, should that ever be injected into a campaign, would prove to be to the Catholics. The one Protestant church that is coming closest to staying out of the campaign—the Episcopal—is the one in which prohibition never has become a part of what the editor calls the "living creed."

The second suggestion, to be found in the same editorial, points out that the reason why the politicians are so far at sea in predicting this campaign is just because its dominant issues are these religious issues. I believe that no politician's prophecy of what is going to happen is worth a second thought; this year, voters are going to be moved by emotions that the politicians cannot judge at all.

You will notice, too, the hint that these religious issues are going to be in for more discussion after the election is over than they are now. Can that be true? What will it mean for American life if it should prove true?

THE FIRST READER.

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EDITORIAL

A GAIN a word in anticipation of Armistice day and by way of suggestion regarding the service for Armistice Sunday. One feature of such a service should be the reading of the new peace pact. It is well enough to talk about it, to expound its meaning and to emphasize its importance, but whatever else is done the text of the pact should be read until its phrases have become as indelibly stamped upon the mind as those of the Gettysburg address. It is eloquently simple and very brief. The substantive part of the pact contains just seventy-eight words. This is introduced by a preamble of about two hundred words. The whole thing can be read with thoughtful deliberation in less than two minutes, and it can be printed in half a page on a church calendar or order of service. An excellent order of service for Armistice day has been prepared by Mrs. W. S. Lockhart, executive secretary of the Indiana council on international relations, Illinois building, Indianapolis.

Read the Peace Pact on Armistice Day

Putting It Up to The Congregation

THE MINISTER of a large church discovered, as nearly every minister of a large church sooner or later discovers, that his congregation was in need of more pastoral service than he could give. Yet he was not quite content to turn over to an assistant the whole matter of calling. To do that is something like delegating a secretary to shake hands with your friends. It occurred to him that to meet with neighborhood groups of his people, thirty or forty at a time, would serve many of the purposes of individual pastoral calls and the plan was tried to the satisfaction of all parties. The incident is mentioned here partly because it may serve as a useful suggestion to other pastors who are confronted by a similar problem. But there is also another reason for mentioning it. After holding a few such meetings, the minister made a statement of the plan in his parish paper, with the remark that if the people wished such service to be extended further it was up to them to take initiative and make the necessary arrangements. This sounds the right note. In the matter of the organization of a parish for social and pastoral ministration, the point is soon reached where it is the duty of the members of the congregation to assume an active rather than a passive attitude.

To insist upon this is not to encourage ministerial indolence, but to put the responsibility where it rightly belongs. Indeed, the minister in this case happens to be a particularly energetic one—Dr. John Ray Ewers of Pittsburgh. It requires more energy for a minister to get a congregation to take the initiative in doing the things which it ought to do than to do them himself.

Oil Interests in Colombia

THERE ARE SIGNS that the international oil "war" is reaching Colombia. It is to be hoped that the protection of American interests there may not involve this country in any such difficulties as have arisen in Mexico. But the chances seem to be otherwise. Already, the American state department and the Colombian ministry of foreign affairs are exchanging tart notes over the cancellation of the Barco concession. And since the Barco concession has become predominantly a Mellon interest it seems altogether likely that the American protest will be vigorously pushed. Rumors in oil circles credit British intrigue with responsibility for the cancellation of this concession. This would, in the event of serious trouble, add the patriotic note to the state department's attempt to hold up the cancellation proceeding. The Barco concession has a checkered history. It goes back originally to a minor Colombian general who, in a revolution soon after the opening of the present century, had the good fortune to be on the winning side. For his services this General Barco received some million and a quarter acres of jungle land in an out-of-the-way part of the country, bordering on the Andes. The general peddled his land about until 1916, when it was bought by an Anglo-American syndicate, and from that sale the present claims date. The Colombian supreme court has ruled the syndicate's titles invalid; the American state department and the foreign minister of Colombia are now arguing out the point. In the meantime, however, Colombia is on the verge of coming back into the market for a new loan. It is therefore proposed to enact a new oil law, in which subsoil rights of owners of private lands acquired before 1873 will be respected, and the exploitation of national lands will be turned over to semi-official companies. Whatever happens in the immediate future, it is clear that Colombia has

become one of the most important oil fields in the world. If American economic penetration should bring political action in that country, it would lead our alleged imperialism a step southward to the South American mainland. And any such development would have far-reaching effects on the relations of the United States with the other republics of that continent.

Another Example of the Need For Certified Charities

A READER sends a clipping from one of the leading newspapers of the south which divulges revolting physical conditions in an orphanage conducted under church auspices. By order of the city physician in an important southern city, a large number of children from this orphanage are not to be permitted to attend the public schools until they have been freed from parasites. "We have had trouble with the children from this orphanage for several years," this city physician is quoted as saying. "Last year we sent home approximately the same number due to contagious conditions resulting from uncleanness." And the newspaper adds that the reverend doctor who superintends the institution is out of town and cannot be reached by those who seek an explanation. This is, of course, a local incident. There are certainly not many church orphanages in this country where conditions similar to these obtain. But that there should be one, drawing its support from a church constituency and then betraying the helpless children committed to its care, is a disgrace. Such a scandal ought to be impossible. It would be impossible if there were adequate supervision of church philanthropies. The Christian Century believes that the time has come when intelligent members of the churches should, before making their gifts to such church enterprises, insist on "certified charities."

Lessons from the New Bedford Strike

AFTER twenty-five weeks of as complete a tie-up as the textile industry in this country has ever known, the New Bedford strike has been called off. Despite protests from the radical elements which had been gathered into a Textile Workers' union, the seven old-line conservative unions in the New Bedford textile council voted to accept a compromise offer approved by the Manufacturers' association, and to order a return to work. Under the terms of this compromise the workers accept a wage cut of five per cent, in place of the ten per cent cut ordered last April, and the Manufacturers' association promises that if, in the future, changes in the wage schedule are proposed, they shall be announced at least thirty days before they are to go into effect. It is conservatively estimated that the loss to the mills and the workers has been at least a million dollars a week throughout the period of the strike. Beyond all this, however, the city of New Bedford has suffered enormously in the dislocation of its life through the inability of the workers to pay their bills at the stores and their rents on the houses in which they live. Looking at the strike from a distance, it seems to provide a conspicuous example of the sort of industrial and social catastrophe which only a muddleheaded industrial policy permits to hap-

pen. Apparently, the mills in New Bedford were still in the dark ages of industrial despotism, and it took this half-year of bitterness to bring them to the point where they were willing to discuss and compromise with their workers on a matter as vital as the wage scale. No issue of socialism or communism or any of the other standard bogeys existed. The unions, at least at the time when the strike was called, were as staid and property-minded as any in the A. F. of L. Under any kind of an industrial or political order it should be impossible for a situation as easily adjusted as this might have been to be thus bungled into a disaster.

When the Exhortation to Vote Is Not Needed

THIS is the time of year when the welkin usually rings with pious exhortations to "Get Out the Vote!" Little bands of earnest civic uplifters go about from door to door, preaching the gospel of duty at the ballot-box. Solemn words are spoken from the pulpits, and are printed in the church bulletin. Here and there a church vestry blossoms out with a chart of the membership duly registered. There are editorials. But this year there seems to be very little of that sort of thing, and for an obvious reason. Nobody is spending time exhorting the public on the duty of voting because it is clear, from the registration reports, that the public is going to vote without being exhorted. From every part of the country the story is the same—a larger registration than ever before. A registration so large, in fact, that it has the political forecasters completely at sea. Even in southern states, where participation in elections has been largely a grudging concession to the forms of democracy, it is evident that the people are going to the polls this year. The only people who are talking about getting out the vote are those who, for various reasons, feel that they should be doing something to indicate civic interest but hardly dare to come out openly on one side or the other in the current campaign. The meaning of such a rush to the polls hardly needs to be pointed out. Citizens are eager to vote when there is an issue that seems to them genuine. But the technique of politics is to reduce the number of genuine issues to a minimum, and so to give the voters on most occasions the privilege of participating in the choice between the Honorable Tweedledee and his worthy opponent, General Tweedledum. This year, however, the campaign has escaped from the politicians. The people sense genuine issues. And the result is the record registration. All of which may well be pondered by the earnest people who become so exercised when citizens stay away from the polls.

The Election of Chiang Kai-shek

THE CENTRAL executive council of the nationalist government of China celebrated the seventeenth anniversary of the overthrow of the Manchus by electing Chiang Kai-shek president. Details are not as yet available as to the circumstances under which the election took place or as to the term of office which it is expected that the new executive will fill. Seventeen years ago, after the first republican uprising had succeeded in overthrowing the imperial dynasty, Sun Yat-sen was placed in the presidency.

The election, however, was only provisional, and Dr. Sun soon gave way to Yuan Shih-kai, who became the first permanent president of the Chinese republic. Whether the nationalists, who seek in all things to follow the example of Dr. Sun, have now elected a permanent president, or whether they will wait until after the new constitution has been formulated and adopted before doing so, remains to be learned. Certainly the election of Chiang Kai-shek is the only possible one at the present time. Although primarily a military man, General Chiang's family and political relationships are closest with those who represent the civilian element in the nationalist movement. The new president can probably inspire enough personal devotion on the part of several hundred thousand troops to protect him and his government against the attacks, either overt or by indirection, of other military leaders. If the purposes of the new president and of the civil authorities in Nanking can be kept in accord, the new government should gather strength rapidly. So far, however, China's experience as a republic has produced no instance of maintaining for any time this delicate balance between the military executive and the civilian administrators. If the feat is now accomplished, it will furnish indisputable proof that the Chinese revolution has made huge strides toward its final goal.

More Dangerous to Ignore Than to Explore

THE EXPERTS in religious education are beginning to deal seriously with the question of developing a method of education which will produce character. A symptom of this new awareness of the central problem, or at least of a new approach to it, was the conference of research workers which met a few days ago at the Chicago theological seminary under the auspices of the research committee of the Religious Education association, and the financial encouragement of the Wieboldt foundation. About forty experienced research experts in the related fields of education, psychology, sociology and religion participated in the discussion of problems and technique. If the word "research" occurs with apparently undue frequency in these few sentences, it is because it represents the attitude and activity of the group. They were trying to find out. In this whole matter of character-education, there is much to be discovered. It is not only necessary to evaluate the results of those time-honored methods of training—ranging all the way from memorizing verses of scripture to tying knots in a rope and doing a good turn every day—which have been advanced as useful techniques for the production of virtuous youth; but it is also necessary to devise methods for testing the results of character-training. Still more fundamentally, it is urgently important that there be some acceptable consensus as to the nature of the result that is desired. Is it conformity to a predetermined type and obedience to an accepted code, or is it some more creative and adventurous type of character? What character is depends upon what morality is. The students of religion and of psychology and the kindred sciences have a large and dangerous area of exploration before them in this field, but it is an area that it is more dangerous to ignore than to explore. And the research men have a large piece of work cut out for them when they get fairly launched upon the

enterprise of measuring and valuing the results of moral training.

Seeking Liberty for Mooney and Billings

ANOTHER EFFORT is under way to secure pardons for Tom Mooney and Warren K. Billings, for twelve years behind the bars of a California prison. The two men, as readers of *The Christian Century* know, were convicted of having exploded a bomb which killed participants in a patriotic parade in San Francisco. Although they were able to offer complete alibis, showing that they were nowhere in the vicinity of the bombing when the outrage took place, the jury placed reliance on a witness who definitely identified them as participants in the affair. Since then, however, the witness on whose testimony the two men were convicted has been thoroughly discredited, having been shown to be an habitual and self-confessed perjurer. It is hardly contended seriously any more that either of the men was guilty of the crime for which they have spent this long period in prison. But the weight of social condemnation resting on them because of their prominence in radical circles on the Pacific coast has been enough to render abortive previous attempts at their release. All the time, none the less, there has been growing in liberal circles a feeling that the men must be given their freedom not only in justice to themselves but equally to wipe a stain from the judicial records of the United States. Surely we are by now far enough away from the period of post-war hysteria during which Mooney and Billings were sent to prison to make it possible for their case to be considered on its merits. If this is done their release is certain to follow. Letters addressed to Governor C. C. Young may help to speed the process whereby the two men will be set free.

Tired of Denominations

BACK OF ALL the movements for the union of churches, whether of local congregations or whole denominations, lies the fact that the denominational constituencies are no longer primarily interested in the distinguishing features of the denominations. The processes of current religious thinking, as scholars and theologians and the most intelligent ten per cent of the laity know them, have reduced most of the characteristic doctrines which have been the historical ground of division, to mileposts upon a road that lies behind. Critical scholarship, in producing an altered attitude toward religious authority of the textual sort, has rendered the old denominational controversies meaningless and unsubstantial. But these facts by themselves do not account for the changed temper of the denominations, for denominations are made up not of theologians and critical scholars but of plain people with no great amount of technical scholarship and no very clear idea of the tendencies of modern thought.

The really significant thing is that these plain people, however little they may know about philosophy, or science, or the theological reconstruction which the intellectual progress of the past century has necessitated in the minds

of those who are acquainted with its results, have become equally impatient with the specialized theologies and ecclesiastical programs which have been developed in their respective religious groups and which have been the instruments for perpetuating the divisions among them. With a certain proportion, doubtless, this diminished confidence in the absolute, immutable character of the denominational creeds and in the importance of the traditional denominational practices results from a general lapse of interest in the whole subject of religion and from the relegation of it to a subordinate place in the total scheme of things. The papal pronouncements against toleration and liberty of opinion have always defined these as the fruits of "indifferentism." It is, no doubt, true that a certain kind of tolerance is the result of indifference. But there is in every Protestant denomination a very large company of those who, if indifferent to those sectarian peculiarities which were the principal objects of attention and devotion a century ago, are far from indifferent to religion itself. They are not without loyalty to the cause of Christ and they see the advancement of the kingdom of God as very closely related to the welfare of man, but they find themselves annoyed and embarrassed by the intrusion of those denominational differentia which appear to be irrelevant and immaterial with reference to concrete human interests.

Symptoms of this revolt against the denominations are apparent on every side. Most conspicuous of all, perhaps, is the community church movement, the significance of which is entirely missed if one views it merely as an economic measure. To be sure, one church can be supported more cheaply than two, and missionary funds can be conserved by not spending them to support competing churches; but the reason why one church should take the place of two and the reason why competing churches should not be supported is that the things in which they compete are of little consequence, while the things in which they can cooperate are important. So long as Presbyterians consider it highly important that as many persons as possible be brought into the Presbyterian church and the Baptists consider it vital that they shall be brought into the Baptist church, and so on, the argument from economy is no justification for the community church. The vitality and the justification for the community church lies in the implicit affirmation that the saving and sanctifying influence of the gospel is not a monopoly that has been committed to any one denomination.

This fact, of course, has been known for a long time. Within the last half century there have been relatively few responsible spokesmen for any reputable denomination who were willing to assert that salvation was to be found in no other. But denominational exclusiveness and narrowly limited denominational loyalties have persisted as a hampering heritage from the days of a less charitable faith.

In the case of the Disciples' denomination we have an interesting illustration of the same tendency. Originating in a liberal unifying impulse, they lapsed into a highly denominationalized state because confident of the possession of the one and only formula and program for the church which were in accordance with the revealed will of God. So long as such an assurance prevailed, there was obviously

nothing to do but to promote that program with all possible zeal, regardless of what others might be doing. But a change has come over the spirit of a large proportion of the Disciples and they no longer think of themselves as the exclusive possessors of a guaranteed system for restoring the faith, ordinance, and organization of the primitive church. Those who have experienced this change are in full revolt against the narrowness and exclusiveness of the middle period of their history and are committed to the policy of the freest cooperation with all who are enlisted in the common cause. It is the fact that a considerable element have not made this liberalizing discovery which produces the present tension within the denomination. Other groups exhibit similar tension in a scarcely less degree between those whose highest conception of religion is loyalty to the denominational standards and those who have learned that the really significant aspects of religion are entirely unrelated to these standards.

The announcement has been made that the prominent church under the leadership of Dr. Fosdick has voted to drop the term "Baptist" from its name and be known hereafter simply as "The Riverside Church." We do not know in detail all of the implications of this act, but one thing is clear: that this great church, which has been developed under Baptist auspices and with the support of a Baptist constituency, and which some years ago opened its doors for the reception of members who were not prepared to enter by the traditional Baptist gate, is still more definitely declaring that its primary allegiance is not to a denomination but to the kingdom of God.

The spirit of the United Church of Canada similarly exhibits a new religious consciousness. In the mind of every observer of that bold project in unity rises the question as to whether the merging of three denominations was intended merely to secure the establishment of a new and stronger denomination. The answer to that question, as given by responsible representatives of the movement, confirmed by observation of its activities, is that such was not the intention and that such will not be the result. The purpose and, to a great extent, the actual effect of that unification is to produce a different type of religious attitude—one which derives its quality not from allegiance to a specific program, promoted by a separate group, however large and respectable, but from an inclusive interest in the entire Christian enterprise. In its best aspect, it is not simply a merging of denominations but an abandonment of denominationalism.

The people of our generation are tired of denominations. They are not interested in the things that denominations stand for. They cannot believe that it makes much difference in the total outcome of civilization whether one denomination goes up or another goes down. They are embarrassed by being called upon to define themselves in denominational terms, and the appeal to their denominational loyalty—while it awakens some sentimental echoes in the minds of those who remember gratefully the services of their denominational forebears or affectionately the faith of their fathers—fails to mobilize their resources for the advancement of the greater interest. The divisions which at present exist in Christendom could not occur now. To

be sure, other divisions are occurring and the census reports show a constantly increasing total number of denominations. But what sort of denominations are they that make up this increase? For the most part, negligible sects, pitiful anachronisms, the freak fringe of religion which, after the manner of fringe, frays out into threads. The great central fabric of Christendom, the body of sensible, devout, intelligent people who believe in the things that Jesus believed in and are interested in making the kind of world that he was interested in, find denominations a burden and a hindrance. They may be willing to use the existing machinery so long as it exists and until better machinery can be set up, but they would be glad to see denominations scrapped, and the sooner the better.

The Religious Issues

THE CHURCH is in politics. It has a right to be in politics. Always and everywhere it has been in politics. Both the Roman Catholic church and the Protestant churches are in politics. In countries where public sentiment is overwhelmingly Roman Catholic, the church is the dominant factor in politics. In countries where that church is strong but not dominant, it frequently takes part in politics through a party of its own—a clerical party. In the United States and Great Britain, where Catholicism is a fractional minority and where Protestant opinion is overwhelming, the Roman church has exercised great circumspection in its political activity, but it has never yielded its right to influence political events. In the present campaign, where for the first time in American history a Roman Catholic has aspired to the presidency, the church affects a remote indifference. But this apparent detachment is a strategic pose, for a political purpose, and no enlightened citizens, whether Protestant or Catholic, are in doubt as to its meaning.

The Protestant churches are in politics. From the beginning of our history they have been in politics. As they become increasingly ethical in their aims and increasingly social in their ethics, they are bound to accept the political implications of their gospel. They cannot function in a vacuum. They will not be content with pious abstractions. They are compelled to take the secular consequences of their social convictions, which means that they must bear their testimony in practical and concrete ways so that their social convictions may be incorporated in the policies and institutions of the state. There is no need of being squeamish about this, no reason to apologize for it, nor to be ashamed of it, nor to be furtive in acting upon it. It should be set down as the bold major premise of social-minded Christianity.

Having stated the major premise in unqualified terms, it is important to guard it against unwarranted inferences. It does not follow that the church should therefore make of itself a political party or ally itself in a partisan spirit with some political party. Catholicism in other countries has frequently done so. Protestantism in the United States has never done so, and there is not the slightest indication that it is in danger of doing so.

Nor does it follow that the church in politics endangers the American principle of the complete separation of church and state. Whether that principle is endangered or not by a church's assumption of the secular responsibility for its social convictions will depend wholly upon the kind of church it is. The Roman Catholic church makes certain claims as to its preeminence over the state. Protestantism has not only never made any such claims, but has positively repudiated them. Our American principle of the absolute separation of church and state is a Protestant principle, conceived and enacted into law by a Protestant-minded democracy. Its surest defense and the best guarantee of its perpetuation lies in the free Protestant conscience more than in any other agency in our political system.

A third erroneous inference would be that the church, being in politics and rightly so, would inevitably use and would be justified in using some sort of ecclesiastical coercion or other pressure upon her members to assure their voting as she directs. In the case of the Protestant churches, such an abuse of democracy is unthinkable—and for the simple reason that all those churches are themselves thoroughly democratic. Protestant churches are self-corrective at this point. They carry in their constitution the principle of their own reform in case they are tempted to exercise such tyranny. Not only so, but they are amenable to all the influences of the democratic social order in which they live. The democratic principle, both inside the churches and in the social order by which the churches are environed, may be trusted in the long run to maintain the freedom of the ballot against its abuse by ecclesiastical tyranny, just as this principle is trusted in the sphere of industrial organization or labor union organization or any other sphere. With the Roman Catholic church, the case is different, because that church is not democratically conditioned. It is not directly amenable to the influences of a democratic social order. Its authority is vested in a hierarchy which, transcending all democratic control, is derived from an oligarchy of rulers whose seat is in a foreign country. But waiving these differences, our point at present is simply to deny that because the church has a legitimate political responsibility it therefore is empowered to override the free action of its members in the exercise of their citizenship.

And finally, it would be erroneous to infer that because the church is and by right must be in politics, it must therefore take sides on all political issues and at every election. The church has no testimony to bear on the technique of farm relief, or the tariff, or government ownership of water power, or a score of other problems which disturb the electorate. And many an election is held in which the church has no substantial stake at all.

How, then, is the church to decide that a specific issue or a particular election demands and justifies its participation? The answer is that it need never decide. It will never be in doubt. Its participation in politics cannot be determined by rule. It is not based upon an arbitrary choice. If there is doubt about it, that in itself is a sure sign that the church's hour has not yet come. The church will be legitimately active in politics only when some principle which has been woven into its own moral character is at stake. The issue and the church's character will then coalesce. The church's activity in that election will not rest upon specific

choice. It will be inevitable. In such a situation no power in heaven or on earth can keep the church out of politics. It will go in because it is already in.

It is not often in the history of the United States that the orbit of a national political contest has swung so wide as to involve conditions which are integral to the moral character of the church, although in local contests this has more frequently occurred. The struggle over slavery was, of course, an outstanding historic instance. The churches of the north had taken to their bosom, as a veritable part of themselves, the conviction that slavery was inherently evil and an absolute contradiction of the purposes of Christianity. It is inconceivable that they could have been restrained from political action on behalf of their convictions. You might as well have tried to dam Niagara.

In our time we are able to see actually going on this process of a moral conviction being woven into the texture of the church's character. For example, the conviction that war is the world's chief collective sin is becoming an article in the living creed of the churches. It has not yet fully become so. But the conviction is in process of forming and integrating itself within the innermost conscience of the church. If the time comes when the question of war and peace becomes a political issue, no power will be able to keep the church out of the political struggle.

More dimly, perhaps, but with equal reality, there is gradually forming in the conscience of the church a conviction that the present economic order of society which divides mankind into two classes, the privileged and the unprivileged, is contrary to the will of God. This is a large question, complicated with many conflicting factors, and therefore requiring time for the church to find its way to a concept which adequately reflects its organic conviction. But the time will come when such an organic conviction will define itself in the very soul of the church. In that hour the church will find itself within the orbit of political action using every instrument which our democracy puts into its hands to establish justice in the social order.

In the present political campaign we have for the first time since slavery days a national election involving a fundamental organic conviction of the churches. Both Roman Catholic and Protestant churches are drawn into the sweep of the present contest. In the case of the Protestant group there are really two issues—prohibition and the candidacy of a Roman Catholic for President. The Catholic church is concerned, as a church, only with the latter, the candidacy of Governor Smith.

We may not take space to consider the issue from the Roman Catholic point of view more than to concede the legitimacy, indeed the inevitableness, of the church's activity in behalf of a son of the church. Its pride as well as its purposes are involved. Occupying a minority position in American society, representing a culture sharply alien to the culture which produced American institutions, holding convictions which challenge the most typical features of the American system, cherishing the wounds of the Reformation, and now for the first time in American history having a son to offer as a candidate for the presidency—who can imagine that the Roman Catholic church in this campaign is not in politics up to the hilt?

We do not criticize the Roman church for being in poli-

tics. Her activity is humanly inevitable. It does not take the form of overt and strident demand. That would be the worst kind of politics under present conditions. But the Roman Catholic church will go to the polls almost as one man and vote for Mr. Smith. The chief public expression of its activity is Mr. Smith's characterization of his opponents as bigots. The candidate himself declares that the prohibition question and other questions are but screens to hide the anti-Catholic motives of his opponents. This sentiment is echoed in the Catholic press and the Catholic-controlled press. Even Protestant writers and preachers aid its currency and, thus browbeaten, it is becoming quite the thing for men otherwise quite intelligent to assert that they are going to vote for Al Smith, if only to prove their liberality, their tolerance!

For Protestants and non-Catholics generally, the candidacy of Mr. Smith has raised the same issue as for Catholics, but in its obverse form. The reasons why Catholics wish to elect Smith are the reasons why Protestant-minded Americans do not wish him elected. They cannot look with unconcern upon the seating of a representative of an alien culture, of a medieval Latin mentality, of an undemocratic hierarchy and of a foreign potentate, in the great office of President of the United States. This is no casual issue on the part of Protestants. In historic origin and in organic character their churches are a corporate protest against the system which such a President would represent. The issue is of the very texture of their corporate conviction. This being so, how unrealistic it is to hope to suppress it! How preposterous to call him a "bigot" who is intelligent enough to let his vote be determined by so deep-going a cleavage in social idealism! And what a mere tin toy democracy must be if it is unpatriotic for one candidly to face an issue like this in the exercise of his suffrage!

The other issue is prohibition. The Protestant churches are drawn by this issue into the orbit of the political struggle because this too involves an organic conviction on their part. For two generations the churches underwent a process of education with respect to the drink traffic, until at last the conviction was formed as a part of the living creed of the churches that the traffic in liquor for beverage purposes was inherently and unqualifiedly evil. It is in no prudential or expedient terms that this conviction is held. It is a profound and intense moral conviction, a more vital article in the real creed of effective American Protestantism than the belief in the virgin birth of Christ. It was the church's legitimate activity in politics that brought the prohibition principle up to the level where industry and commerce united with religion to enact it into law.

Therefore when Mrs. Willebrandt appears before a Methodist or Presbyterian conference and exhorts ministers and laymen to go back to their churches and work for the election of the man who is pledged to carry on the moral reform whose essential principle is part of their own organic conviction, she is no more guilty of trespassing upon the proprieties either of religion or of democracy than if she had told them to go home and hold a revival meeting. Prohibition has come to be a part of the orthodoxy of the churches. When Governor Smith made it an issue by defy-

ing his party platform, he widened the orbit of the political contest so that the churches were inevitably brought into its sweep.

Thus the election canvass baffles the politicians. They do not know what the issue is. They talk of farm relief, of power control, of prosperity, of economy, of tariff. But the people take only an academic interest in the insubstantial distinctions between the two major parties on these questions. The thing the politician does not see is the most conspicuous and significant thing in the campaign. It is this: the great issues are the religious issues. Politicians have had no experience since 1860 in dealing with the church in national politics. The daily press, even that part of it which is Protestant-minded, is inhibited by its Catholic patronage from discussing the deeper issues that are in everybody's mind. Thus embarrassed, it joins in the hue and cry against bigotry, following the lead of the Catholic press and politicians.

But the people, denied a candid and vital discussion of the issues that interest them most deeply, are making up their minds without much aid from leaders. It is quite probable that the politicians will not know what the real issues are until the returns are in on the night of November 6. It is also probable that our most intense discussion of the issues of the campaign will come after the campaign is over.

Joy in Simple Things

A Parable of Safed the Sage

I HAVE some friends who are truly Great Men, and their Greatness is of many kinds. But this have I noticed about all of them in contrast with some Lesser Men, that they all find Joy in Simple and Elemental Things. And the Greater the man the more Simple the elements of his Satisfactions. And the Great Men discover new and repeated Satisfactions in the same quiet things, whereas Lesser Men do often say, I have seen that before, and they proceed to Step on the Gas and move away.

And this hath led me to observe that the abiding Satisfactions of Life are Elemental. They are not High nor Far nor Complex nor Difficult nor Expensive. They belong unto him who hath Eyes to see and Ears to hear.

There spake unto me a man saying, Life is a Bore, and I have seen it all and find that All is Vanity. And he had seldom noticed a Sunset and perhaps never had risen to behold a Sunrise.

And I said, If it be so with thee, how must the Great Giver of Life be Bored with thee. For He made life to abound with interesting and Simple things, and they mean nothing in thy Bored Young Life. For thou art Young, yet art thou Senile, and that is a pity, for thou wilt not like Heaven very long. And he said, The holiest of Saints have been Badly Bored with Earth, and they sang their *Contemptu Mundis* through the ages.

And I said, Some very holy Saints have done even so, but I think the very Holiest have put on their Overalls and tried to make the Earth less of a Bore, and have had a

Good Laugh in the evening over a Punch and Judy Show wherein the Devil and Punch have it out together while the Saints laugh.

And he said, There seemeth to me very little that is amusing.

And I said, It may be because thou art not yet quite a Saint.

VERSE

Submission

A CRYSTAL mirror, I;
Fate flung me—how prosaic—in the dust;
Now, shattered, here I lie.
Dear God, O help me try
To be a rare mosaic—in the dust!
JESSIE E. WILLIAMS.

At the Workers' Benches

THE great machines go whirling around.
Ears burst open in the buzzing sound.
Eyes look out on a world of wheels.
Master, Master, my head reels.

The air is filled with dust that lifts
Like dark clouds—and the sunlight sifts
Upon the rack where my body wrenches.
Master, come to the workers' benches.

Master, come heal these broken thumbs.
The darkness lifts, for the Master comes.
"I once walked here with living men
And I shall walk with them again."

RAYMOND KRESENSKY.

Perspective

LIFE is too short—and Christ was only thirty-three
When he was done to death on Calvary.
Oh, it is monstrous that such splendid, glowing youth
Should be snuffed out upon a cross uncouth;
And that a heart which throbbed with such a vital beat
Should be cut off by soldier's spear-thrust neat!
The whole drear, dismal story so offends the mind,
And so inflames the spirit of mankind,
That outraged justice cries to God's high Court—
"Why? Why? When life at longest is too short!"

Life is too long—and this poor, dried-up Pharisee
Wishes that he had died at thirty-three.
Haunted by memories that he can never shake,
Tortured by thirst that he can never slake,
His body wasted and his powers atrophied,
His mind decaying, and his whilom pride
Humbled by years of tragic disillusionment,
His latter days in somber brooding spent—
Remembering his part in a colossal wrong
He cries to God—"Life is too long! Too long!"
DWIGHT BRADLEY.

Good News, Still!

By Robert E. Chandler

FIFTEEN MONTHS AGO we friends of China were sitting in the shadow of the Nanking incident. I went on that Sunday into a church, and heard the minister read from the book of Jonah. Nothing could be more appropriate. Nothing could have brought comfort and tenderness as that did. The preacher spoke well the message for America. He was not too indulgent to the peeved fraternity of Jonah. But he came at the end to deal with foreign missions. Why go preach, he asked, to the "heathen nations"? And only two reasons did he suggest in answer. One was because of their terrible sins and vices, as in India. It was indignation, with another people. The other reason given was fear. Fear of the red menace of bolshevism in China. These motives I found not in the message of the book of Jonah. These I found not in my own experience. My spirit writhed. But that was in New Jersey; in China there was, I knew, a better way.

What is the good news? How is it carried? Where has it gone? Why does it lose its good-ness—its radiance? These questions lead to many wanderings, intellectual and spiritual. They lead to argument and defense; to candid scrutiny; to discovery of arrogances, personal, racial, ecclesiastical. Arguments about superiority and inferiority are put forward. They are often sound, yet cold. They do not answer our hearts. Good news is not there. We have to face the facts, we of the west. When an earnest, intelligent, oriental Christian can write, "The simple religion of the humble Nazarene, as coupled with the intemperate aggressiveness of the western nations, has become the most aggressive, exclusive and powerfully organized religion in the world"—it means something. Something is rotten in the state of Denmark and in every "mission field" and every "home land."

ORIENTAL OBJECTIONS

Can I stand up like a Christian beside the eastern brother? What first are the things that he objects to—and I? We object, with an earnestness that goes deeper than resentment, to the whole superiority-consciousness. Superiority of oneself, one's country, one's church, one's religion, one's message. It leads to a hatred of sin in others, and not in our own group. It leads the messenger of good news to assume that he has a monopoly of good news, and that he ought to be the manager of all good institutions. Conscious or unconscious, superiority kills.

We object to propaganda at the expense of education. Why is it assumed usually in educational circles in this country, that an ex-missionary cannot be a good teacher? We have not had faith enough to be teachers. The truth will make men free, if it has a chance. It will not make men uniform. We should "seek no domination, not even the domination of an idea."

We object, again, to money rule. Wealth, in a Christian church, does not prove superiority. Wealth and numbers in the church of the west do make a reason for sharing with the church of the east. They do not entitle the church of the west to determine what the church of the east shall do

or be. It may be necessary at times to "disturb the constituency" of missions; but the churches over there must direct their own course, even if they do with less financial help.

We object, fourth, and most of all, to the fear motive. Missionary motives have been, in general, fear of God, love of God, love of men. Recently there has come in fear of men. This is an inferiority-complex, building up a defense-mechanism. The motive is self-protection, or gain. However you analyze it, it is utterly unworthy. It is bad enough to sound the missionary trombone—to tell Americans it will be good business to support missions; it is a degree worse to tell them we must propagate Christianity to save ourselves from infection or subjugation by the tides of color. We object. Fear does not carry good news anywhere.

NO SUPERIORITY IN THE SON OF MAN

We are driven to more study of Jesus Christ. He himself is the message and the messenger, as the Jerusalem conference found. What did Jesus say of himself? How did he affect other people and influence them? The self-designations, the tremendous assertions attributed to Jesus, will always be a mystery. We come to believe them utterly true, even though we wonder if he could have used them. And we rest down upon the most familiar title, Son of Man. That term is humane and peaceable. The Son of Man is one of us. He came to minister. He came to give his life a ransom. "The Son of Man must suffer."

We have good news through such a messenger, through a suffering servant. We acknowledge him matchless. But he does not beat us with any assertion of superiority. We know, with agony of remorse, our own unworthiness. But there is no hurt pride, nor separation. We attempt no defense. The Son of Man draws us. He lifts us up. He reconciles us.

Jesus was with common folks. What did they see? What did he do for them? Most of all they saw his kindness. He cared. They felt his divine leadership: a something which drew trust and allegiance even with awe. And there was his sternness, with the purity of his righteousness. The white light of truth flashed out and burned. But his kindness is right with his sternness, and neither is diluted nor weakened. A marvelous blend. In all his stern words of rebuke there is still a hint, a sob, of tenderness. He could be fiery in his indignation; but Jesus cared and shared. People must have known it. He laid the scourge upon himself.

JESUS WON MEN

And what happened in these interviews? One thing happened more than any other: Jesus won men. Men and women; individuals and groups. It is amazing to see how often. Was any leader in the world ever successful like him, on this test of achievement? We are not speaking of moving the multitudes, or leading a nation. We are speaking of something infinitely harder—personal influence, face to face, in every day. Jesus won men, caring nothing about

the form of their allegiance. He touched them, nothing more in many cases. He trusted them.

The result? No resentment at all, but deep shame and humility, and loyalty and love for the Master. His love enclosed all in his circle within a common fellowship and purified their hearts. Under his touch, even the incipient quarrel was turned into a sacrament and a tryst.

The world is still seeking to see Jesus. More today than ever. But the world does not want a "Superior Christ." He does not impress himself in that way. His presence does not bring an intellectual comparison, such as to induce the feeling of inferiority in others. He is felt rather as a loving, a winning Christ; and simultaneously as pure and powerful.

A SHARED GOSPEL

In some mysterious way still, we are gripped. The good news is lived; it shines. This is that "lost radiance" of the early Christians. They did not know much—but they knew that Jesus was risen, and that he was Lord. And that was enough for them. They could not help telling it. They could not help adding unto their number. Their gospel was shared, all of it. We want a gospel today that is shared. And sharing means mutuality—giving and receiving. You cannot repress radiance, energy. It goes here and there and back, as paths are found. The early Christians, Jews, gave the good news to folk of all nations—to Gentiles. And immediately the Gentiles brought good news back to them.

The good news is a leaping flame. "One blazing soul sets another on fire," and you cannot tell what the fire will burn, or how far. Some people have feared lest we lose our conviction; but you don't have to ask the fire if it has conviction!

The picture of good news is not adequate for the whole experience of Christ in our lives. That is more than just hearing good news and telling it. It is more than a casual letter which we receive or deliver. Rather it is the message of a lover. It comes without compulsion; but its import is life or death. And so our experience is an adventure. It leads into difficulty, and danger. It calls for courage. It requires undreamed of sacrifice.

Something like this Christianity means and does. So it has been, so it is, at home or abroad. The good news is not a daily radio concert which we may listen to if we choose. It is a life we have to live.

THE GOSPEL MOTIVE

Motives do not greatly change. To ask whether motives are deep enough is simply to ask whether we ourselves are deep enough; whether we care. Those who are entering into life humbly with the Nazarene can answer. It is in the silence of hearts.

Concrete difficult situations have to be met. Specific implications are involved if we are possessed of our good news and carry it. First, four implications connected with the specific missionary task—which is the Christian task.

1. Carrying good news is a free gift, not a narrow proselytism. Hutchison of Teheran made this luminous in a recent article. There is in Christianity both the side of pure service or philanthropy and the side of proselytism. Yet this evangelical side of proselytism is also a free gift. "It is

the offering of Christ himself." "It is a solution offered in love, to meet one of the world's hardest problems; a solution which Christianity has no right to conceal."

2. The sound basis of appeal is the worth of the individuals who need the good news. It is "the worth of souls" which the preachers used to talk about. But compassion must not be permitted to drift into a selfish sentimentality. A woman has said this fearless word: "If you can't raise money by telling the best about a people, you don't have a right to the money you raise by sob stories. You are just feeding the superiority-complex, in yourself and in your hearers."

3. Carriers of good news are called more than they are sent. They go as sharers, as servants, not as leaders; they go because they are needed and wanted and called. There is profound revolt against the whole "recruiting of leaders" psychology. For the missionary enterprise, "leaders" and "conquest" and the military symbolism have done deadly work. Who can tell whether recruits are fit to be leaders? We don't want "leaders," self-appointed or board-appointed. We want servants, such as Christ called, and friends. There is a Christian church in nearly every part of the world now, as there was not a hundred years ago. We go, called by a Macedonian cry, even though we are supported and sent by friends here, who also hear the call. We should not go unless we hear the call in specific terms.

4. Brothers are to be trusted with the good news. The Christian church is there, struggling with fearful difficulties. Do we care enough, do we love the brethren enough, to trust them? Do we trust Christ to lead them? Do we trust the good seed? This is an acid test for Christians. It is a test for donors, who cannot see the people. It is a test for missionaries who can see them all too plainly.

THREE IMMEDIATE PROBLEMS

And there are three more implications—starkly confronting the good news everywhere in the modern world.

The race problem must be solved. Brothers we are under the wide heavens; children of one Father. This is the good news. And brothers may not be excluded from justice and fellowship, in Johannesburg or Shanghai or California or New Jersey.

The problems of industry must be solved. Governments, societies, based upon an unjust industrial and economic system, cannot stand. Even less can the church or Christianity, if they compromise with such a system. We may have to lose our lives, as individuals or as institutions. We may lose our jobs. But it will be worth while if we may help our brothers, and save our own souls.

The war problem must be solved. It must be solved for every country. War is impossible in any form, for brothers who have the good news. It simply has to be rooted out. And Christianity may not go in the trappings of war, in China or here.

Life takes a fighting aspect when the good news really gets into our systems. We need the fighting spirit. Halford Luccock is right. The Christians in the book of Revelation were in danger, which they knew. They fought the Beast, a desperate fight. They did not pet it, as the modern church does. And they gained a marvelous exhilaration, an enrichment of fellowship and devotion, which our church

seldom sees. It was the "first fine careless rapture"—which for the most part we have missed. And yet we might have it! Real men are not seeking "safety." They want to discover how to live the fullest and completest life, and that always means adventure and risk and danger and the perilous edge.

Do they want the good news over there? Hear the reply from China. "Whatever happens to our institutions and programs of work, we stand still in need of your best con-

tribution, which is the sharing with us of your deepest personal experience of God in Christ." And this from India. They ask concerning those who come to speak to them of God: "Is there serenity in his soul? Is he above fear and temptation?" The messenger goes to answer appeals and questions like this. It takes both courage and humility. "The task overseas is to sing a song, and paint a picture, to tell a story, and live a life, in love." Just that and no more. Good news, abroad as at home.

The Next Great Step for the Church

By Charles E. Jefferson

IF BY CHURCH you mean the entire body of Christian believers throughout the world—the holy universal church—my answer is "getting closer together." The church of Christ exists in the twentieth century in three great branches—Greek Catholic, Roman Catholic, and Protestant. It is time for them to come closer together. This does not mean closer in church organization or creed, but closer in sympathy and good feeling. Organic union between these three bodies is not yet a question of practical churchmanship. That step, if it ever comes, must be preceded by a thousand short steps, acts of kindness, words of good will, thoughts of love. Agreement in doctrine or in polity is impossible until hearts are closer together than they now are.

The sacrament of the Lord's supper has proved to be a divisive sacrament, and another sacrament must now be tried: the sacrament of the basin and the towel, the sacrament of service. John in his report of the last evening in the upper room says nothing of the institution of the Lord's supper. He dwells on the institution of another sacrament, that of foot-washing. This second sacrament, possibly, is to be the sacrament of the future. It may turn out to be the sacrament which will unite all the followers of our Lord. The church has a gigantic piece of work to do. Evils many and mighty confront us on every hand. Civilization has fallen on evil days. Mankind is bleeding and weary. The human race is in sore need of help. The nations must be ministered unto. Coming closer together in social service, this is the next important step which the three great Christian communions must take.

NOT LIKE AN ARMY

We shall not allow ourselves to be misled by the word "step." The word "step" belongs to an individual, and when it is applied to hundreds of millions of human beings, it cannot mean what we mean when we speak of stepping across the street or around the corner. We sing, "Like a mighty army moves the church of God," but that is hardly correct. The church cannot move like an army. You can compute the movements of an army. It will advance or fall back a certain number of miles a day. Not so moves the church of Christ. An army can shift its position in a night. Not so can the Christian church. The church demands time, much time. A step in church history is not an event, but a process. A step may cover a decade, a

generation, several generations. The step which I am now thinking of is already being taken. It is under way. It is not completed but it is progressing. No one can tell when it will be concluded.

Some one may claim that it has not even been begun, but it is worth thinking about nevertheless. If a step *ought* to be taken it is a good thing to meditate on it, whether anyone is willing to take it or not. No one would dispute the statement that Greek Catholics and Roman Catholics and Protestants *ought* to come closer together, and if they *ought* to do this, then that is the next step which we *ought* to be considering and planning for.

BECOMING MORE CHRISTIAN

We Protestants ought to be foremost in the preliminary work of thinking and premeditating forms of overt action. We ought at fitting times to send friendly salutations to the heads of the Greek and Roman churches. In every American city, and in every American village in which a Greek Catholic or a Roman Catholic church exists, we ought at proper seasons to send cordial greetings through our ecclesiastical officials to the Greek and Roman bishops and priests. Three branches of the church of the loving Christ holding aloof from one another, ignoring one another, never speaking to one another in words which the community can hear, occasionally harboring suspicions and unkind thoughts of one another—this is intolerable. If our Lord has given us a new commandment, "Love one another, even as I have loved you," and if it be true that by this all men are to know that we are indeed his disciples, then it is impossible to find justification or even excuse for this attitude of aloofness, this studied and sullen silence. Fellowship is one of the sacraments, and if we repudiate it, all our church life is certain to be bound in shallows and in miseries.

If it be said that the Roman Catholic church is not ready for fellowship, refusing to recognize us as a church at all, the answer is, let us show that we are ready to recognize as our brethren every body of Christian believers, and let us go right on year after year giving incontrovertible evidence that we have the spirit of Christ. It may take a long time to change the traditional attitude of the Roman Catholic hierarchy, but if love is the greatest thing in the world, then that attitude can be altered. Let us make a daring adventure. Let us try a bold experiment. Let us behave like Christians and see what will happen.

Let us cultivate good manners. That must be right. Let us show courtesy. That cannot be wrong. If other churches snub us, that is no reason why we should snub them. If we salute only churches that salute us, what do we more than others? The next step is not for Catholics to become Protestants, or for Protestants to become Catholics, but for Catholics and Protestants to become more Christian in their thoughts of one another. A friendly feeling put into words will some day lead to a more cordial fellowship, and this fellowship will lead later on to a closer cooperation, and this closer cooperation in social service will in God's time lead to something beautiful, just what we know not now, but we shall know hereafter. The next step for the three great branches of the church of Christ is getting closer together.

GETTING CLOSER TOGETHER

Our chief concern, however, as American Protestants is with organized Protestantism within the United States. What is our next step? My answer is, getting closer together. We Protestants have too many denominations. Denominationalism has much to be said in its favor. It has not been by any means an unmitigated curse or a damning disgrace. It has released energies in Christian minds and hearts which have blessed the world. Diversity is not a sign of decadence, but an evidence of life. A uniform Christianity blights. Christians have a right to worship God in different ways and to do their work under divers forms of church administration. But the principle of independence has been carried too far. We are weakened by the multiplicity of our churches. The existence of too many denominations has led to rivalry and competition and waste. The disastrous effects are conspicuous.

The tragedy is written large in the body of our church architecture. America has no occasion to be proud of her church buildings. Many of them are tawdry and shabby. It is impossible to create a reverent spirit within their ugly walls. How can the heart be lifted and cleansed in a church every line of which is an offense to the eye? The average congregation is small. How can worship be uplifting if carried on by isolated individuals scattered over a desert of empty pews? The spirit of worship languishes, if the volume of congregational life is not sufficient to sing a full-throated hallelujah. The blighting effect is seen also in the preacher. How can he preach with enthusiasm and power to a handful of people? Empty pews take the heart out of a preacher. Moreover the average preacher is poorly paid. He is paid perhaps as much as the church is able to raise, but the church is too small.

WISDOM NEEDED; NOT MONEY

There are probably six churches in the town where there ought to be one. The Christians of means are scattered among these six churches, so that no one church can afford to engage in enterprises really worth while. When the pastor is underpaid the whole church suffers. No minister can do his best work if he is engaged in a feverish struggle to make both ends meet. It is the duty of no man to become a pastor of a little church which ought to be united with another church a few blocks away. Older men in positions of authority have no right to push their younger brethren into parishes which subject them to continuous

embarrassment and humiliation. There is no lack of money in America, but there is a lack of wisdom in carrying on our church work. The vexing problem of ministerial salaries will never be solved till we cut down the number of our churches. We have too many denominations. They ought to be reduced one-half. After we have reduced them one-half, the remainder ought to be cut in two again, and later on the process ought to be repeated.

But the most fatal result of our multiplication of small churches is seen in the deterioration of our religious life. When Christianity is made petty and cheap, the streams of life are tainted at their source. Everything depends on the type of Christian man which the church produces, and on the tone of Christian life which the Christian people are living. The prevailing type of Christian is not apostolic, and the general tone of Christian life is not high. There are too many churches. The result is small churches. Small churches are poor churches. Poor churches are struggling churches. There is no surplus of energy to pour into constructive Christian work. A half-dozen competing congregations, each striving desperately to keep from sinking, means curtailed sympathies and shriveled hearts. There is a pettiness and a narrowness and bitterness among too many Christian people. In the scramble of competing groups of Christians, there is no room for the growth of those generous feelings which Christ came to create and foster. Great-heartedness is the essence of the Christian life.

THE WEAKNESS OF DIVISION

But how can this be developed amid the cramping conditions in which many of our churches live? The power of Christ cannot be made manifest in such a field. Social evils cannot successfully be grappled with by a church so divided. We fritter away our strength in competing with one another. We cause the ungodly to laugh aloud by our bazaars and oyster suppers. What institution can win and hold respect if it is so feeble that even the pastor's salary has to be eked out by some sort of show or sale? Better one strong, vigorous church in a community than a dozen scrawny and anemic congregations, the bulk of whose vitality must be expended in money-making schemes to balance the church's yearly budget.

Our home missionary societies face a gigantic task. Nothing but tremendous courage can conquer the situation. Thousands of our smaller churches must be gotten rid of. Diminutive congregations must be induced to unite. No village of a thousand people should have more than one Protestant church. Christians are worth nothing unless jubilant. When churches are feeble everybody is discouraged. The kingdom of God cannot come in power until we get closer together.

The time has arrived to consolidate many of our religious bodies. The hour has struck for the amalgamation of much of our denominational machinery. Organic union is the only union worth talking about among denominations separated from one another only by differences that are trivial. We must be exceeding bold. Timid and selfish leaders can do nothing to better the situation which confronts us. To roll several thousands of our smaller churches into larger bundles of life—this is the next great step for the Protestant church in the United States.

OCTOBER SURVEY OF BOOKS

What to Believe

Beliefs That Matter. By William Adams Brown. Charles Scribner's Sons, \$2.75.

IN AN AGE as rapidly transitional as our own, when the thoughts of men are not only widening but changing fast on religion as on every other great human interest, there is need for and value in books of widely different types bearing on contemporary religious perplexities. The large number of people who have been brought up within the main lines of the Christian heritage and practice, and who now suddenly find not only the miracles of theological tradition and the doctrines of the church, but the central affirmations of their own religious faith, called sharply into question by chance comments in casual conversation, by leading articles in the up-to-date magazines, and by the breath-taking issues raised by their children home from college, will welcome a readable book which competently reviews and intelligently reinterprets the great Christian convictions in the light of modern knowledge and of the urgent social and spiritual issues of modern life.

Such a book is this latest from the productive pen and penetrating spiritual insight of the professor of theology at Union theological seminary. Dr. Brown takes his position squarely and frankly from the start at the Christian outlook on life; and thence he surveys ten great areas of Christian conviction, telling us "what to believe," not only about ourselves and the universe and about Jesus and God, but also about the Bible, the church and its sacraments, and about immortality. In all these areas he recognizes frankly the difficulties and problems which science and modern thought have raised for Christian faith, admits the fact of constant change and possible development both in our personal experience and in the history and ideals of the race, and urges the necessity of frequent reinterpretation and adventurous application of our Christian convictions in such a changing, growing world. But he declares that science and modern thought have themselves provided us with new and valuable materials for such reinterpretation and larger application, and is particularly helpful in the way in which he draws on the new psychology to illuminate the Christian view of the self, the new science to clarify the Christian view of the world, and modern literature and social experience to illustrate the Christian view of sin and of the cross.

Many readers will find the chapter on immortality perhaps the most helpful in the book. Beginning with an analysis of the causes of the widespread doubt of immortality in the modern world, it concludes with a section on "How to Recover Lost Faith in Immortality." "The widespread doubt of immortality in our day is due in part to the change in our view of the universe . . . but its deepest cause is a weakening of the sense of individual values which makes life itself seem less worth preserving. This doubt cannot be overcome by arguments designed to prove the fact of immortality, important as these are in their place. Only an enhanced sense of the value of the present life can make its continuance seem worth while." The great Christian contribution to the problem is therefore "the creative experience; the new life which Jesus makes possible for us here and now—a life which reveals to us capacities in ourselves which require another life for their fulfilment."

There will be those who are sincere seekers after faith—especially some of the younger generation whose training has not been so theologically and ecclesiastically minded as that of their elders—whose deepest religious perplexities will not quite fall into clear focus within the perspectives, and can hardly be

fully met by the approaches which are adopted in this book. Before they can honestly take their own stand at its Christian viewpoint, they must face certain previous questions as to whether religion has real value for human life, and religious experience any valid relation to reality in a world like this one. Their difficulties with belief in God, for instance, are caused largely by what social psychology has to say about the workings of the human mind, and natural science about the ways of the universe; and these difficulties are not altogether disposed of when they are told "what to believe about God" in terms of the theological categories and trinitarian traditions that were convincing enough to earlier generations but have lost their reality for modern ways of thinking. The longest chapter in this book is the one on the sacraments, and it certainly sheds much light on the difference between Catholic and protestant and high churchman and low churchman, on certain things that happened and did not happen at Lausanne, and on the difficulties that lie in the way of progress toward Christian unity. But valuable as that chapter and certain others will be for denominationally-minded church people to read, they do not all lie equally close to the modern firing-line of religious faith, where the present battle is waging around the meaning of life and the validity of faith in God.

But perhaps it is too much to expect that one writer or one book can deal with the religious perplexities of two generations no closer together in these matters than the older generation which is inside the church and the younger generation which is largely outside it. And with Jacks and Fosdick, Streeter and Wieman to give spiritual light and leading to the latter, we may be deeply grateful for such sympathetic, constructive, and forward-moving guidance to the former in these difficult days of transition, as Dr. Brown gives in this valuable book.

CHARLES W. GILKEY.

The Message of Reform Judaism

Jewish Theology. By Kaufman Kohler. The Macmillan company, \$2.00.

THE TITLE of this book of nearly five hundred pages by President Kohler of the Hebrew Union college, Cincinnati, is ambitious but not inappropriate. It seems to be the first serious effort to put into systematic and historical form the beliefs and practices of Judaism. For this reason it is a most welcome volume. It is written in a spirit of fairness and candor toward the other religious movements in history, and discusses with admirable intelligence the leading characteristics of the two most nearly related religions, Christianity and Mohammedanism; and what is much more difficult, it states without bias the chief features of the two Jewish groups with which the author finds himself in disagreement—the orthodox and the Zionists. The standpoint is that of the Reform Jew, the liberal movement which has made significant progress in recent years. The results of modern historical and scientific study are given full evaluation. The principles of evolution are recognized as valid in the domain of physical science as well as in the development of religion. With fine reverence for the past the origins of Judaism are traced to the Mosaic institutions, which are conceded to be the growth of centuries.

Yet far earlier than the beginnings of Hebrew life lie the sources of many of the peculiar rites and beliefs of the Old Testament, which have been perpetuated in Judaism. For example, the priority of polytheism to the monotheism of the prophets which became the distinguishing feature of the three daughter religions—Judaism, Christianity and Mohammedanism.

Circumcision was a rite much older than Abraham's time, and practiced by many ancient peoples. The dietetic laws of the Hebrew codes were similar to food prohibitions found among the priests or saints of India, Persia, Mesopotamia and Egypt. The Hebrew sabbath was derived from Babylonian usage. In regard to these and other customs maintained by Jewish tradition, the attitude of the author suggests the treatment accorded by Philo to Jewish practices in the first century. They were not the important thing in Judaism, and might be interpreted as figurative and symbolic. Dr. Kohler says on this point: "Orthodox Judaism, which follows tradition without inquiring into the purpose of the laws, is entirely consistent in maintaining the importance of every item of the traditional Jewish life. Reform Judaism has a different view, as it sees in the humanitarianism of the present a mode of realizing the messianic hope of Israel." The custom of many Jews who for social or economic reasons observe Sunday rather than the sabbath is approved, and it is even suggested that in Mohammedan lands Friday might be kept for the same purpose. The passing of the use of Hebrew in the services of the synagogue is noted as natural and commendable. The Jew should worship in the language he is accustomed to use in daily life. Hebrew, one may add, is as dead as Latin, and only useful as the vehicle of the greatest classic of antiquity. It can never be revived as a colloquial speech.

There are many lines of argument in the book on which the reviewer does not follow Dr. Kohler. He constantly affirms the continuity of the Hebrew religion and institutions with those of Judaism, whereas neither in language, customs, spirit or history are the two thus related. The contention that Christianity and Mohammedanism are "daughter religions" of Judaism has no warrant in fact. Judaism, Christianity and Islam are alike daughter faiths of the Hebrew monotheism. In fact the literature of Christianity is older than that of Judaism. His insistence that Jewish scholars were the means of reviving the intellectual life of Europe in the middle ages is not easily accepted by the student of history. It was the Arabs, particularly those of Spain, who were the pioneers in the movement. Jews and Christians had important parts in the enterprise, but to the teachers of Islam the greater credit must be given. The frequent references of the author to the polytheism and tritheism of Christianity are blemishes in so judicial a treatment of the general subject. Dr. Kohler, of course, is well aware that no representative discussion of the trinity in Christian theology has ever obscured the thoroughgoing monotheism of the church. Many unfortunate and foolish things have been spoken in interpretation and defense of trinitarianism. But however one may deprecate the extravagances of overzealous partisans of the deity of Jesus, or the "third personality" of the holy spirit, or the characterization of Mary as the "Mother of God," they have never been accorded a value that would impair in the valid teaching of the church the belief in one God. As well might one insist with some of the eager disputants against the Jews in earlier years that Judaism has shown the same tendency to tritheism in its practical apotheosis of Moses and the Torah as hardly less divine than God, or that Mohammedanism, the most fanatical of the three monotheistic faiths, virtually if not actually put the prophet and the Koran into a sacred trinity.

Dr. Kohler wavers between the view that Jesus was the real founder of Christianity and that which ascribes to Paul the credit for the movement. But he acknowledges that Christianity took up and carried onward, in however imperfect a manner, many of the ideals and principles of the Hebrew faith. He confesses the abandonment by Judaism of the missionary passion at the critical moment in history when it might

have been of the greatest service, and when it gave over the task, for the time at least, to its more aggressive rival. And he cheerfully accords just credit to Christianity for its interest in human welfare, its devotion to art, and its promotion of the highest order of music in its services. Indeed he sets down one pregnant and prophetic sentence which gives something of a key to the spirit of the book as a whole: "Eventually the whole of civilization will accept, through a purified Christianity, the Fatherhood of God, the only Ruler of the world, and the brotherhood of all men as his children."

The message of the book is a clarion call to the Jew of open mind and reverent spirit to take up what Dr. Kohler regards as the historic task of his people, the proclamation of a message of faith and brotherhood. Unhampered by the traditions of orthodox Jewish belief and ritual, and unallured by the unsubstantial hopes of Zionism, he should accept his divine mission as the servant of God, the suffering, martyr servant of humanity, whose work will not be done, and whose life cannot close, until, in the words of that mystic servant of the exilic time, "he shall see of the travail of his soul and shall be satisfied." It is a book which every Christian might read with profit, and which every Jew ought to read with emotion.

H. L. WILLETT.

Again, John Wesley

John Wesley: A Portrait. By Abram Lipsky. Simon and Schuster, \$3.00.

The Lord's Horseman. By Umphrey Lee. The Century Company, \$2.50.

WILL the father of Methodism ever be written out? Biographies of Wesley began to appear within a year after his death—not to mention the abridged version of the autobiographical Journal which he published of his own accord in instalments throughout his life—and they still come from the publishers at frequent intervals. Three are appearing on American book lists this autumn, and there are three or four volumes largely concerned with Wesley's work announced by British publishers. Yet the chances are that these new biographies will only serve to stir up other biographers who will believe that it is still possible to mine the enormous deposits of original material left by Wesley and bring to the surface hitherto overlooked gems.

One reason for this lure which Wesley exerts is to be found in the richness of this material. When a man lives for almost a century, and is for more than half that period at the very heart of his nation's life, all the while committing to paper his inmost thoughts on every conceivable subject, the result in biographical raw material is bound to reach staggering proportions. There was a time when much of this Wesleyana provoked attention because it was written in a combination of shorthand and cipher calculated to arouse the delver in mysteries. But now that this mystery has gone there remains in the deciphered Journal, in the letters, in the hymns, in the more than 450 books and tracts which bear Wesley's name on the title-page, and in the teeming journals and other writings of his associates so much of the good red stuff of life that the effort never ceases to capture such a man and transfer him to print.

Both of the studies here considered merit praise. Neither makes any high claims for itself. Mr. Lipsky is content to call his book "a portrait," and Mr. Lee adds to his colorful title the modest subtitle: "A book about John Wesley." Of the two books, that by Mr. Lee is much the more complete in its presentation of the facts of Wesley's life. Mr. Lipsky is not so concerned with details; it is the predominant features that he treats. The two books take their character from the interests

represented in their authorship, for Mr. Lipsky is said to be a teacher in a New York high school who has done postgraduate work in psychology in Columbia and Berlin, while Mr. Lee is a minister in the Southern Methodist church whose research has carried him all over the Wesley trail in England and especially through the Wesley material in the British museum.

Mr. Lipsky's portrait therefore becomes largely an essay in psychology. Since it is this, the numerous Wesley love affairs naturally figure largely, and are analyzed thoroughly. But Mr. Lee gives the same affairs equally detailed treatment, though for different reasons. Both authors seem to believe that they are telling facts about some of these affairs—particularly that with Grace Murray—which have been previously unknown. This is hardly true. New evidence was hardly needed to prove that Wesley was one of the unluckiest men in love who ever lived, nor that much of the fault for his marital misfortunes was his own.

The fundamental difference between the two books seems to be this: Mr. Lipsky is absorbed primarily with the amazing and abiding social effects of the ministry of Wesley, and is seeking an adequate psychological explanation for the mightiest modern achievement in "influencing human behavior." Mr. Lee is interested in the father of the church to which he belongs, and desires to add another competent account of his doings to the accounts already available.

Neither book belongs in the category of the "debunking" biographies. Mr. Lipsky may have had such a book in mind when he began to write, but his finished product is a vigorous study of a man whom he does not hesitate to pronounce truly great. The publishers of Mr. Lee's book would seem to be anxious to spread the impression that there is unsuspected scandal uncovered here. At least, both in the advertising and on the jacket of the book they refer to Wesley's "divorce," a libelous distortion which finds no sanction in the book itself.

PAUL HUTCHINSON.

Shall We Recognize Russia?

American Policy Towards Russia Since 1917. By Frederick Lewis Schuman. International Publishers, New York. \$3.75.

SO GREAT HAS been the pressure of events during the last decade that many of the tangled details of our relations with Russia have been forgotten by even the well-informed. It is the merit of this scholarly book that it tells this story in a manner which helps us to relive again a fateful period and to appraise the divisions and acts from a clearer perspective and with a cooler temper than was given to the troubled spirits who evolved them.

The bolshevik revolution of November, 1917, inspired the dominant directors of the allied nations with terror and with hatred. The publication of the secret treaties seemed to them to be a betrayal of the carefully guarded plans which England, France and Italy had agreed upon for the partition of Europe and Asia Minor. For exhausted Russia to make a separate peace with Germany was regarded as treason. The nationalization without compensation of the factories and mines, the repudiation of the foreign debt and the proclamation of the international solidarity of the wage-earning classes seemed to the rulers of the western world to be as viperous a policy as the French revolution with its declaration of the rights of man had seemed to the absolute monarchs and feudal nobility of the last decade of the eighteenth century. Just as then, those in high places resolved to crush the new force which they felt to be fundamentally inconsistent with their being.

Despite the vaguely benevolent intentions of President Wilson and the strenuous efforts of such men as Raymond Robins and W. C. Bullitt, the United States from the sheer fact that it was associated with the allies and suffering from such stupid representation as that by David R. Francis, drifted into a more or less active participation in the offensives which were launched against Russia by the allied powers. Like them, we refused to recognize the new government and we interposed but little objection to the rigid blockade which was maintained until January, 1920. Without any formal declaration of war, we somewhat reluctantly aided some of the interventionist adventures which the allies sponsored. Our troops joined the British in the mingled comedy and tragedy of the Archangel invasion. Troops were sent to Siberia more, one gathers, to watch the Japanese forces than to attack the communists. Yet, despite the fact that the soldierly General Graves explicitly followed his instructions and refused to permit our troops to take the offensive against the communists, we did nevertheless keep the railways open for Kolchak, and thus in effect gave great aid to that ill-fated and bloody venture. Supplies were also furnished to Poland on the eve of her invasion of Russia in 1920.

By what must seem to us now to be no less than a miracle, bolshevik Russia was not only able to drive back not only these invasions but also those of Yudenitch, Denikin and Wrangel, aided though these were by the officers, munitions, finances, and fleets of Great Britain and of France. Slowly the allied governments came to terms with Russia and grudgingly accorded her recognition. We, however, continued obdurate in our refusal to deal with the government of that country.

Yet despite the firm resolve of our state department not to have diplomatic relations with Russia, we have nevertheless helped her greatly on at least two occasions. The first was our contribution and distribution of no less than sixty-six million dollars worth of food during the great famine of 1921-22, by which we saved the lives of millions of Russians. The second was by our refusal to be a party to the dismemberment of Russian territory and by the successful pressure which we exerted upon Japan to evacuate Siberia.

Not only does Dr. Schuman throw a shaft of light on all these developments, but he also gives the fullest description which I know of such diverse and hitherto mysterious incidents as what the armies of Czecho-Slovakia were really trying at different times to do in Russia, the grossly exaggerated stories of 1918 that armies of German prisoners were being formed in Siberia, the activities of Kolchak and Semenov, and last but not least the tangled financial web of the Bahkmetieff ministry. Everyone knows that the position of the Bahkmetieff ministry in the United States resembled the grin of the Cheshire Cat in Alice in Wonderland. The grin, it will be remembered, remained long after the Cheshire Cat had disappeared. Similarly Bahkmetieff remained as the recognized representative of Russia for almost five years after the Kerensky government, whose emissary he originally was, had been overthrown. But the question which has perplexed many, has been how the advances of the 187 millions which we made to him were spent. Dr. Schuman points out that most of these funds had been transferred to the Russian government prior to the November revolution and that our government was not as culpable in advancing funds to a defunct government as many have believed. How much of the subsequent expenditure of seventy-seven million dollars were used to purchase war material for Kolchak and to finance him is, however, still unknown as are the total expenses of maintaining his embassy.

Dr. Schuman concludes his book with several interesting chapters on the issues involved in our policy of non-recognition. He has no difficulty in showing that it is in contradiction

to our general policy of recognizing, at least so far as Europe is concerned, de facto governments and he rightly points out that the Wilsonian policy of refusing to recognize governments which came into being by revolution rather than by the ballot has not only now been abandoned by the United States but would, if universally persisted in, lead to almost endless difficulties. He also demolishes the argument which Hughes and Hoover once advanced that non-recognition was a means of effecting the economic reconstruction of Russia by forcing the communists to recognize private property and the profit motive as the stimulus to prosperity. The real reasons for the refusal to recognize Russia are, as he points out: (1) the fact that the communist party which controls the government of Russia also exercises predominant influence in the Third International which in turn exercises ultimate direction over the Workers party of the United States in its somewhat forlorn efforts to replace our government by the dictatorship of the proletariat and (2) the Russian repudiation of the external debt, the total of which in American hands amounts with interest to 358 millions, and the confiscation of the property in Russia of American nationals.

Dr. Schuman shows that in form at least the distinction which the Russian foreign office draws between the Communist party and the Russian government is well taken and that in any event our institutions have little to fear from the feeble Workers party. He also shows that while the obligation of the Russians for their foreign debt is indisputable from the standpoint of international law, that she has, on the other hand, legitimate counter-claims for damages suffered during the period of intervention. The forcible invasion of a country is equally in defiance of international law and while America was not as guilty in this respect as Great Britain, France, and Japan yet we would seem in equity to be obligated to meet the damages which were proximately caused by our intervention in north Russia and in Siberia. The amount of such damage is of course difficult to assess but it doubtless would be much less than the amount which Chitcherin has claimed. Chitcherin has of course offered to adjust the legitimate American claims against Russia if we will recognize liability for the damages we inflicted on Russia and has also offered to negotiate a settlement. We have steadily insisted that the responsibility shall be one-sided and that Russia must publicly admit her transgressions.

There is, however, a further difficulty in the way of Russia's explicitly compensating American nationals for property confiscated within Russia which arises from the fact that by the treaty of Rapallo, Russia bound itself to give German nationals the same treatment as that accorded to those of the most favored nation. This has furnished the model for the other treaties which have either been negotiated or are pending with other countries. If Russia were then openly to compensate American property-owners, she would be forced to do so for German, Italian, Belgian, French and British nationals as well. Since Russian industry was predominantly owned by foreign capital, this would mean that in effect Russia would be forced to give back most of her industrial system. To this the Communist regime will never consent. Since the American holdings were, however, relatively small, Russia is probably willing to compensate the American property-holders provided she is not compelled to admit that she is doing so and if the settlement can be made in such a way that it will not constitute a precedent for the other claims. If we wish to get the substance of our claims we should not, therefore, continue to demand, as did Secretary Hughes, that Russia publicly admit her obligations but permit a general balancing of claims which will enable us to get some compensation without insisting

upon the open and formal acknowledgment of the obligation.

The strongest argument for recognition, however, is that which stresses the importance of allowing the Communist experiment to work out in peace so that it and capitalism may compete for the favor of mankind, not by trying to put each other down by force, but by trying to raise the standard of life of those who live under these diverse systems. That certainly is the faith of all true liberals and it is this point of view which Dr. Schuman seems to favor.

PAUL H. DOUGLAS.

Ebony Hour-Hand, Pointing to Midnight

Quicksand, by Nella Larsen. Alfred Knopf, New York. \$2.50.

THE FINE POET Robert Frost wrote, in one of his infrequent lapses,

"How are we to write
The Russian novel in America
As long as life goes so unutterably?"

"Quicksand" is a mordant footnote to such facile comment upon that America which is, without doubt, the saddest of the continents. A new indictment against that spiritual Labrador upon whose grey rocks and under whose blood-red sunsets we live, the book is a significant document of the contemporary Negro consciousness and a poignant document of the contemporary human tragedy. It is an ebony hour-hand, pointing, simply and terribly, to the hour which the Negro soul (and indeed the modern soul) has reached in America. All who are interested in the psychography of the modern Negro, all who are interested in the sickness which has become the soul of articulate America, should read "Quicksand."

As a work of art, it is good but not great. Its style has not the rolling echoes and the dying fall of great writing; rather it is too reminiscent of the staccato but broken click of typewriters in a newspaper office. Nor is the story in its architecture flawless or great. While it has everywhere an impetus of interest, it does not everywhere lay broad philosophical and psychological bases for eternity beneath the narrative.

The story is the pathody (rather than the tragedy) of Helga Crane, whose father was a Negro gambler in Chicago, whose mother was a Danish emigrant. In Helga ice and fire forever war, denying her peace or power or even a sure purpose. As in the tragedy immortally sung by Housman, the "truceless armies" of the hostile races, "trample rolled in blood and sweat." Helga, like Housman, could well say:

"None will part us, none undo
The knot that makes one flesh of two . . .
When shall I be dead and rid
Of the wrong my father did?
How long, how long, till spade and hearse
Put to sleep my mother's curse?"

A race-divided soul, she does not know what she wants—but she knows that she wants it. Starting as an idealist devoting her life to uplift in a southern Negro college, she suddenly realizes the boredom, poverty, hypocrisy, and weary clock-work cruelty of it—and leaves to seek a new life (carrying the old life in her veins). From starvation in Chicago to opulence in Harlem she goes, until the glitter and gayety of Negro urbanity (which at first she loved) weary and sicken her fickle and divided soul. Especially (and here is the typical note of the book) does she hate the platitudes of the "race problem"—the eternal attempt of caricatures of Prometheus

to uplift everything but themselves. And so again she goes, chasing like a true naive modern the rainbow's end—supposing again like a typical modern that happiness exists in space and not in spirit. She goes to Copenhagen—and finds herself waiting for her there. "Coelum, non animam." Feted, feasted, free from race discrimination; the fad and sensation of society; proposed to by fashion's darling, the man-of-the-world turned artist . . . yet, to her, all this is but ashes for beauty. The ice can no more satisfy her than the fire. These Danes who accept her are (at last she realizes) cold, decorous, white; they lack the African color of copper suns. And Helga Crane returns to Harlem.

In Harlem she falls again in love, with a Dr. Anderson whom she always would have loved had she let herself. He too loves her, but fears her; married to another, he kisses Helga in a moment of passion—and then apologizes . . . whereupon she slaps his face. Sick with the suppressed desire which her unsuppressed knowledge tells her he will never satisfy now, she blunders into a Negro revival, takes the crude evangelism for religion, marries the greasy shepherd of the flock, and in a fervor of suppressed "religion" follows him gladly to some Gopher Prairie in Alabama where (between amorousness and religious epilepsy) she lives happily until child-bearing wears her out.

The death and all her woe of this ending hardly convince. Helga has been no fool; that she—traveled, sophisticate, selfish, hyper-civilized, beauty-loving—should, even in the stress of inner tempest, turn to negroid Billy Sundayism and the arms of the Rev. Pleasant Green is (fortunately) too bad to be true. It seems invented to point a moral and adorn a tale.

As a document of Negro disillusion—as a picture of a decade that has hitched its Cadillac to Mr. Mencken's Mercury—the book is significant. It is unillusioned, candid, civilized (in its bad as well as its good sense). As representation it is good; as interpretation it is bad.

The publishers claim that it is art because it is "free from the curse of propaganda"—which is like saying that the cry of the suicide, "I will drown, I will drown, no one shall save me!" is not an attitude toward life. It is propaganda for the folded hands—which is never recognized as propaganda. It is an indictment against life; an assertion that human beings are creatures of "a certain gallant and a pitiful inadequacy"; that the follies into which our blind fever and fret of appetite lead us prove that there is no God; that we are all (but especially Negroes) sick rats in the sinking ship of the world.

The book furnishes the best reply to its own philosophy and to the whole modern ignorance and naivete that calls itself disillusion. Helga is supposed to be "civilized." She goes into a Negro mission and hears the poor people howling the name of God and, utterly ignorant and naive about the greatest experience of life (which is religion), she supposes that this crude return to jungle emotion is religion! Shades of Blake, of Bunyan, of Augustine, of Tolstoi! It is as if a very ignorant rustic, his senses esthetically untrained, his mind vacant of Dante and Romeo and Abelard, should visit a city and stray into the house of a harlot and suppose that such orgies were—love. And such ignorance is supposed today to be sophistication!

But the book, in so far as it is Miss Larsen herself, is excellent. She has, in so far as she has simply bared a modern Negro soul, race-divided and disillusioned by our current misosophy, done us a service, and done it interestingly, powerfully. The book is a noteworthy hour-hand of ebony, pointing to midnight in the Negro soul, in the modern soul. But it is for us to realize that midnight is the beginning of morning.

E. MERRILL ROOT.

Books in Brief

The colorful countries which lie to the south of us, between Mexico and Panama, deserve a more intimate acquaintance than they generally receive on the part of our own people. They deserve it by reason of their intrinsic interest, the contrasts between their civilization and ours, and our close political and commercial relations. Here are two excellent new books which not only give information in adequate quantities, but give it in an appreciative spirit and a lively style: *THE CENTRAL AMERICANS*, by Arthur Ruhl (Scribner's, \$3.00), and *RAINBOW COUNTRIES OF CENTRAL AMERICA*, by Wallace Thompson (E. P. Dutton & Co., \$5.00). Either by itself would be dangerously provocative to travel; together they are almost irresistible. But their chief value is as aids to the understanding of these countries by those who are not going there. This casual item, for example, throws a flood of light. Central America has almost no available rock or gravel. How can you build permanent roads without these indispensable materials, and in a country where every frailer substitute either washes away in the torrential wet season or blows away in the dry? And how can a country develop without roads? But roads or no roads, these intelligent travelers saw much of the country and they interpret it sympathetically.

And speaking of books of travel, I have found what seems to me the supreme classic of its class: *THE GREAT HORN SPOON*, by Eugene Wright (Bobbs Merrill, \$4.00). To say baldly that this is the *Odyssey* of a youth who, fired by a romantic desire to see the orient, shipped as a sailor on a vessel bound for the east and explored remote corners of India, Borneo and Persia, is parallel to saying of some notable musical composition that it is the arrangement of the twelve chromatic notes in ingenious rhythmic patterns. The adventures and observations of a most unusual journey are the materials with which Wright works, but the interesting thing is what he does with them. If it does not make a tremendous appeal to a wide circle of readers, I shall lose my faith in human nature. As an achievement in penetrating into dangerous and inaccessible places, the journey through Borneo was good. To go from the last Dutch military post up into the country of head-hunting Dyaks, and there take on a crew of Dyaks to paddle his canoe up the river into the country of the "really savage" people of whom the Dyaks are afraid, was considerable of an exploit. But neither that alone nor that in connection with any number of other adventures necessarily makes a notable book. The stupidest lecture I ever heard—outside of a classroom and not counting my own—was a true narrative of some thrilling events, told by an egotist who could neither see nor understand nor talk. But Wright's name is right; he can write. And he could both see and understand, and his record is free from offensive egotism. It is a great book for a young man to write; a great book for anybody to write, but the kind of book that only a young man could write.

But romance and the spirit of adventure do not necessarily end with the twenties. A more mature book than the one which I have just mentioned is H. M. Tomlinson's *THE SEA AND THE JUNGLE*, just republished in a new edition (Modern Library, \$95). There are no desperate adventures here. A London bookkeeper ships as purser on a tramp steamer bound from Bristol to some point at the head of navigation on a tributary of the Amazon, and the book tells what he saw in sailing across the Atlantic ocean and three-quarters of the way across South America. But he tells it with a distinction of phrase and a richness of collateral meditation that make the

book unique. Other recent volumes in the Modern Library are Hauptman's *THE HERETIC OF SOANA*, Theodore Dreiser's *TWELVE MEN*, Anatole France's *THE REVOLT OF THE ANGELS*, and Rabelais's *GARGANTUA AND PANTAGRUEL* (\$.95 each).

THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT, by H. Wheeler Robinson (Harper, \$3.00), is a serious, scholarly and devout study of the actual content of Christian experience, as revealed both in the records and in contemporary life, with a view to interpreting it in terms of orthodox trinitarian theology. The author is aware of modern attitudes, and not hostile to them, but solicitous for the preservation of ancient forms of thought. The two theses which form the foci of his argument are, first, that any adequate consideration of human experience reveals elements of "spirit" as of primary importance; and second, that these are identical with the work of the "Holy Spirit" of the scriptures. The first of these is supported by a direct appeal to experience; the second is a matter of theology. The connection between the two seems a bit hollow and unconvincing. The difficulty is the same as that which confronts the mystics in trying to establish the fact that, in an "immediate experience of God," it really is God that one is having an immediate experience of. The spiritual content of life—which undoubtedly is a matter of experience—seems scarcely explained, scarcely even adequately described, by referring it to the theological concept of the Holy Spirit without a more thoroughgoing reinterpretation of that term.

The parson is not really "puzzled." He only pretends to be. Much less is he "penitent," as he professes in his first chapter. In reality, he is one of the most confident and impenitent parsons that could be found in a long day's journey. I am referring, of course, to Bishop Charles Fiske in *THE CONFESSIONS OF A PUZZLED PARSON* (Scribner, \$2.00). Most confessions—practically all that are voluntarily published—are really boasts. This parson is not so much puzzled as peeved—at people who work too hard at uplifting the world, at creedal laxity, at divorce and companionate marriage, at the eighteenth amendment and the Volstead act and all efforts at amelioration by law or by social workers, at the "Hi Y," at "the pernicious activities of the paid uplifter." A great deal of disapproval is expressed, and no puzzlement whatever, toward all and sundry who earn their living—or at least get it—by promoting extra-church "causes" that are supposed to improve the morals or increase the welfare of humanity. "We need to return to God."

A lofty scorn of "pleasure philosophy" forms the ethical basis of Ernest R. Groves' *THE MARRIAGE CRISIS* (Longmans, \$2.00). The author is opposed to trial marriage (nearly everybody is); to companionate marriage, which he insists amounts to the same thing; to birth-control, because it is "the application of a pleasure philosophy of life to behavior" and because it removes the fear-control of sex relations; and to divorce by mutual consent because it "creates the necessity for abortion."

Just in this connection one may appropriately speak of *THE NEW MORALITY*, by Durant Drake, professor of philosophy in Vassar college (Macmillan, \$3.00). Professor Drake sets up a clear antithesis between an authoritarian morality which invokes a supernatural sanction for its code, and the "new morality" which he defines as "the morality which, basing itself solidly upon observation of the results of conduct, consciously aims to secure the maximum of attainable happiness for mankind"; and he explicitly espouses the latter—"a scientific, experimental attitude toward morals." This is his theoretical starting-point. He does not spend much time in arguing about

it, but, after stating it so clearly that, whether you like it or not, you can have little excuse for not knowing what he means, he proceeds to apply it to the various fields of individual and social conduct: lawlessness, luxury, liquor, domestic relations, corrupt politics, selfish business, the distribution of wealth, freedom of speech, race prejudice, war. A line on the cover describes the book as "philosophy for the layman." It may not be exactly philosophy, but it certainly is ethics and for the layman—crisp, concrete and, for the most part, convincing. It is a liberal and liberalizing treatment of a score of vital questions. The author defends prohibition and, in his treatment of the family, affirms nearly everything that Groves denies. The special merit of the book is the fact that it puts morality into the category of things that can be scientifically studied, and applies the method which it proposes.

Professor John Edgar McFadyen of the United Free Church college, Glasgow, has made himself the friend and helper of students of the Bible by the preparation of several volumes, among them an introduction to the Old Testament. A more popular book, *OLD TESTAMENT SCENES AND CHARACTERS* (Doubleday, Doran, \$2.50), contains some sixty brief homilies on incidents in Hebrew history all the way from the days of the patriarchs to the times of Ezra. The viewpoint is modern, and the volume is usable chiefly as offering suggestions such as Bible school teachers might find helpful in the study of Old Testament incidents.

Four essays on aspects of religion are contained in a volume called *THE ULTIMATE EPOCH*, by Arthur John Hubbard, M. D. (Longmans, \$2.40). The first, in two parts, deals with self-interest and compulsion as incompatible with Christianity. The second attempts, from the gospel narratives of the storm on the sea of Galilee, to prove the Johannine authorship of the fourth Gospel. The third affirms the priority of the gospel of Matthew, and the correctness of the present succession of the four documents. The fourth attempts to prove the primitive practice of early morning communion from the well-known passage in the letter of Pliny to Trajan. The sub-title of the book rightly calls it "a restatement of some old theology."

A very sensible and helpful volume has been written by Rev. Leonard Hodgson, with the title, *AND WAS MADE MAN* (Longmans, \$3.50). The author is professor of Christian apologetics in the General theological seminary, New York. He calls his work an introduction to the study of the Gospels, and in it discusses the more important problems of the Christian sources, particularly from the standpoint of philosophy. Among the themes considered are the relation of the Gospels to Christology, the nature of Christ's authority, his knowledge, his attitude toward the supernatural, his conception of his own redemptive purpose, his ideas regarding rewards and punishments, the outline of a life of Christ based on the testimony offered by the evangelists, and the problems raised by the fourth Gospel. The position taken by the author is that of neither the radical nor the conservative. Yet he faces some of the most significant questions in the realm of New Testament study, and gives them frank if not final analysis. One is compelled to do a good deal of thinking for himself as he goes along, and this is the best of qualities in a book on early Christianity.

There is more than a trace of the fantastic in *LEST YE DIE*, by Cicely Hamilton (Scribners, \$2.00), which the author calls "a story from the past or from the future." But an account of what would happen after another war conducted not against armies but against populations with new engines of destruction is necessarily fantastic. And if fantastic, it is also rather convincing. Something like that might happen—a return to barbarism with the destruction of the social organization as

well as of the accumulated wealth of the world. Only, the remedy is not likely to be the putting of a ban upon all scientific knowledge lest it should again be used destructively, and the rise of a religion requiring the sacrifice of intelligence.

In a charming volume of desultory reminiscence and reflection called *COMING UP THE ROAD* (Bobbs, Merrill, \$3.50),

Mr. Irving Bacheller tells the story of his life from his boyhood in the St. Lawrence valley, through his experience as publisher and novelist and his contacts with many notable men. He is a genial companion, and readers who know his books will welcome this means of knowing him better.

W. E. GARRISON.

CORRESPONDENCE

"Stimulation" vs. "Thrusting"

EDITOR THE CHRISTIAN CENTURY:

SIR: I note the criticism of my recent communication to your columns on the topic of religious education, offered by Ruth C. Stein. It is quite true that no proper scheme of education will seek to "thrust" ideas upon the pupil in a violent way; but the context of the quotation which I gave plainly shows that Prof. Watson had in mind the idea that children of ten years are not to be given conceptions of God but must wait for maturity to form their own ideas. I am not quite sure what Miss Stein thinks about it all. She says the child is to "form conceptions based on its own experiences," but also that he is to be "stimulated."

As a matter of fact, no teacher, no matter how modern, does leave a child to form his own conceptions, and my criticism was not so much against what is actually done by modern educators, as the foolish things they say about it which may lead unthinking people astray. The fact that the teacher is to "stimulate" the child to form his own conception, really means that such means of stimulation will be used as will lead to the conception of such a God as the teacher believes in. This is perfectly all right, no sensible teacher would use any other method, but it is just as well not to fool ourselves as to what we are doing.

It ought to be agreed to, of course, that any scheme of education should be so constructed as to suggest truth to its pupils rather than to cram it down their throats. Also, any proper plan will seek to form the habit of honest inquiry, "stimulate" to the open mind, and to a willingness to abandon old views which are found to be outworn. Also, ten year children must be taught, in any line, only simple truths. But the idea so much expressed in these days that youth is to be left "free to form its own ideas of things," is a bit of precious nonsense. If the world has learned nothing in all the years of its existence, then let us destroy all books and abolish all schools. If the teacher is not to impart to the child the knowledge he has already gleaned, why have a teacher? Certainly, we ought to meet frankly all questions, candidly admit our ignorance where it exists, and train the student to think for himself; never setting ourselves up as an absolute "authority." But the teacher who has not a definite, well digested system of truth he is striving to impart to his pupil, is a failure and unworthy of his high office.

As to the people we see all about us who have conceptions of God in theory but which they never practice; many of these, at least, may be found in the ranks of modern educators, so far as my observation goes.

Los Angeles, Calif.

F. C. REID.

Why Wait on the Red Cross Drive?

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of this magazine appeared an article urging the continental American people to give immediate response to the Porto Rican call for help. The morning newspaper informs its readers that the Red Cross has started Porto Rican relief. As things go, this will mean added appeals for help and it is hoped that those who are in any wise able will not fail these people in their efforts to maintain life. It is the humanitarian spirit in the American people that make such widespread Red Cross activity possible and it is this same spirit that is leading many good Americans to ask if funds

needed to care for dying people should not be accumulated in some other way than the slow method of the Red Cross pledge.

An increasing number feel that if it is proper for our government to have money in reserve to be used in case of war, then it should have like money in reserve to give immediate aid to those who, of our own number, are in dire need. When we strip the question down to the naked truth it becomes apparent that something is wrong when a government, or even the President after making a special trip to those places of wholesale destruction and seeing there innumerable men, women and children homeless and starving, must have as his only resource the sending out of appeals to the public for help. It must seem like a long wait indeed when one is starving and homeless to have to wait on the collecting of materials, the making of speeches and the gathering of the funds.

The question is as to whether a balanced government should not be as well prepared to help its own people in times of sweeping disaster, such as the Mississippi and Vermont floods or the Porto Rico and Florida tornadoes, as it is to protect them if such it does against foreign aggression. To say it differently, if one of the functions of government is that of promoting human welfare by doing in a collective way what the individuals cannot do for themselves, then certainly such occasions as those under consideration would fall quite as much within the government's duties as the making of canals, widening of rivers, extracting tariff for the benefit of the manufacturer or the determining of the immigration rate to keep the wages up.

Albany, N. Y.

OSCAR C. PLUMB.

Pro—

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank God that fools are not all dead! I refer to Gregory Vlastos' article of confession in your issue of October 4. It strikes me as the best piece of Christian expression in your journal since Dr. John Timothy Stone's much discussed sermon which your "Listener" and not a few others considered so unworthy. Again I say, thank God for such fools as he! May his tribe increase!

Downers Grove, Ill.

HENRY HOBART.

—and Con

EDITOR THE CHRISTIAN CENTURY:

SIR: Even The Christian Century needs "debunking" frequently. Comes one just a year out of the seminary to tell us how lacking in religion he found the seminary, how in all that gathering of students and professors he only was left very jealous for "the religion of a fool." My first reaction, and it continues, was indignation. For any one just out of seminary to broadcast through the pages of The Christian Century a story that the religion of Jesus Christ is not taught, practiced or understood among the faculties and student bodies is a shameful thing. He does not name his seminary, so he casts the stone at all.

As I write, the picture of my classmates and professors in my seminary is on the wall before me. (I am out of the seminary fifteen years.) The sight of it renews my indignation. I recall these professors, men of high attainments intellectually, men of fine culture and presence, men acceptable in the pulpits of any of our churches, men acceptable in any of the homes, rich and poor, of the people of our churches—I recall these men serving

for salaries so low that they must be eked out in other ways if the home is to be maintained decently and the children clothed and educated.

I recall the classroom periods. Of course, there was much of commonsense. There was with Jesus. The pity is, some did not take in all that was offered. And there was vision—"something bigger that lies ahead." And it kindled vision! These men who had forsaken a great deal of this world's comforts and luxuries for the sake of teaching students such as the writer of "the religion of a fool," these men, I say, with a vision of Jesus and his kingdom caused many a man in their classes to see visions also.

I look over the group of my classmates and I see men of fine quality, good minds, executive and administrative ability. Today they are laboring for Christ in many places—some prominent, some obscure—and all in the name and spirit of Christ. They took religion into the seminary with them. They kept it and cultivated it there. They took religion from the seminary with them and they are spreading it in their communities throughout the land.

True religion is to be found in the halls, classrooms and dormitories of our seminaries. Perhaps one must be acquainted with it to recognize it.

Norwood, O.

WILLIAM T. PATTERSON.

"Brother Bill" Explains

EDITOR THE CHRISTIAN CENTURY:

SIR: The article entitled "Brother Bill" by my friend Mr. Vincent Burns is of the sort that I should regret to see often. No one could fail to recognize the love that prompted the article, and yet I cannot but feel that it is love in considerable part misplaced. When a man's picture is overdrawn and overcolored, it makes it harder for him to leave his own authentic impression. And, far more important than this, all such eulogizing of the man tends to draw attention away from the things that matter most and to obscure the fundamental realities.

The whole world is looking for someone whom it can idealize and idolize. Lacking that real spiritual perception which would see God as surely in some little mother or even in the worst criminal or moral degenerate as in any so-called saint, people pick out someone who is striking in the external aspects of his life and begin to talk much about his sacrifices, the beauty of his life, and the like. But if they really saw what he sees and understood what it is that makes him do as he does, they would realize that there is no sacrifice in it and would themselves labor under the same sort of inner necessities which compel him. They would not let their enthusiasm find its outlet in talking and writing about the ideals of another; they would set themselves squarely to the task of putting their own ideals into practice.

Now as always mere preaching is useless. Eulogizing is useless. Life comes only out of life. Before ever a child can be born, there must be a mother that will carry it and risk her life for it. The world will never witness a real spiritual movement until a spirit of living flame has begun to move among men setting their souls on fire. The people who spend much time in writing and talking about the spiritual venture of others become mere patrons of virtue. They do not really live themselves and they do not help others really to live. They become like the old men who sat around the fireplaces in their clubs during the war and waxed enthusiastic over the heroism of the men in the trenches. They are like the ministers and priests whose preaching of Christ these nineteen hundred years has so largely contrived to bind themselves and the people in a dank dungeon of spiritual darkness and servility to Christ and to stultify the general consciousness of men to that life of God which is in every human breast. For God has so made human beings that they simply cannot grow a giant's stature on the cud from other men's mouths. The experience which quickens and feeds and fires the soul that is actually passing through it, for whom it is all fresh and vivid and real, maybe even terrible,

only withers and rots in the soul of any other man who tries to feed on it.

Indeed, we cannot really even see the truth in any other person except as we have dug for it as he dug for it, and bled for it as he bled for it, and died for it as he died for it. Always if a man would really live at all, he must live from within. He will not quote the poets and the prophets: he will himself create. He will not say, "Thus spake Jesus the Christ": he will say, "Thus saith God unto me," and he will set himself, though he die for it, for his own integrity's sake as well as for the increase of light in the world, to let all the light of God that glows and burns in his own soul shine freely forth.

Thus only does a man live. And thus only does he release life in the world. He hungers and thirsts for the living God, for the ultimate and the perfect. And he knows that the life of God is no more his life than it is the life of every other man, and of society. He knows that all life hangs together, that whatsoever he finds that really lifts and frees him will tend no less to lift and free all the life about him. He labors, then, and needs labor, only to be sincere, to be utterly transparent, to be simply, terribly childlike, wearing no mask, acting no part, without any least pretence or hiding or expediency or concern for consequences—content, quite content, to be simply, out and out, in season and out of season, just the way he is in his own deepest being, just the way God made him to be. In the sheer doing of this is his peace and his deep everlasting joy. Yea, in this is his very life, the fulfillment of his destiny, the whole meaning of his days upon this earth.

He who really understands these things, therefore, can never talk much about the sacrifices they involve. It is all blindness, or else a very careless use of words. Where is the sacrifice of giving up an ant-hill for a mountain of gold? The only man who does not leave the ant-hill for the mountain of gold is the man who does not see the mountain. To act contrary to what a man really, really sees is impossible.

And from all that I have said it must be evident that I have no use for the relationship of leader and led. The man who makes other men into a small imitation of himself, or their ideas into a poor echo of his own, is a betrayer of their real life. The true leader is not one who so entrances men that they do as he does, who so pulls them out of their own proper orbits that they become but his satellites. The true leader is he who awakens men to a consciousness of the life of God in themselves, and whose comradeship—if he has any—is with spirits as living and free and independently growing as his own.

Everything that I have been trying to say boils down to this:

1. I stand in immovable opposition to all preaching of the man, whether the man be Gandhi, or Tolstoy, or St. Francis, or Jesus. The man is *nothing*.

2. Our enthusiasm and worship and love should go all unto God, and unto him alone. But God is not more in one human being than in any other—not more in Jesus than he was in Judas or than he is in every murderer, girl of the street, or uneducated garbage-man today. He is in all equally, and to be known in each human heart according as it can hunger and thirst after him.

3. Therefore, let no man follow, or copy, or quote, any other man. Let each of us gird all that is in him to stand forth his own simple naked self, so to open every channel of his being that the very creative life of God may course through him freely, and in and through him do quaint and beautiful deeds, or terrible deeds, or whatsoever it will.

And if any of the readers of The Christian Century feel that the truth lies in the direction which my words have indicated, it would be a joy to me to get in touch with them. I am looking for those who are not content, whose hearts hunger and thirst as does mine, and who yearn that they may give all that they are and all that they have for that which is their Life and Promise of a new world for all men eternally and even now upon this earth.

292 Maple Avenue.

Wallington (Passaic), N. J.

WILLIAM G. SIMPSON.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bishop Barnes Affirms Human Immortality

Bishop E. W. Barnes, of Birmingham, gave strong emphasis to his belief in "the existence of the human personality after bodily death" in an address at the church congress at Cheltenham, early this month. Such belief, he said, "is bound up in our conception of the nature of God. If we accept Christ's view of God, we cannot believe he will allow anything of value in the universe to be destroyed, and we confidently claim that the spirit of man is of such value as to be worthy of preservation. How man's spirit or personality is to be preserved we cannot say. Shall not we be content with St. Paul's confident hope that God will give it body?"

Catholic Chaplain at Princeton

For the first time, reports a Catholic weekly, a permanent Catholic chaplain has been assigned to Princeton university. Bishop McMahon, head of the Trenton diocese, has appointed Rev. Q. F. Beckley to look after the spiritual needs of students at the university and also at the preparatory and high schools in the vicinity of Princeton.

Yale Divinity School Begins Year

Dean L. A. Weigle, of Yale divinity school, reports a registration this autumn of 214 students. Twelve foreign countries are represented, as follows: Africa 1, India 3, Canada 9, Korea 1, Japan 4, Australia 1, Germany 1, Switzerland 1, New Zealand 2, China 2, Czechoslovakia 1, South America 1. There are 75 in the graduate class.

Dr. Truett Joins Hoover-For-President Club

The East Texan Baptist states that "for some time many have been asking the question as to the position of Dr. George W. Truett, of First Baptist church, Dallas, Tex., on the present political campaign in its relation to morality and righteousness," and reports, with a good deal of rejoicing, the following signed statement from Dr. Truett: "I can not, in conscience, in the present condition of our country and of the whole world, vote for any man for the presidency of the United States whose attitude bespeaks non-sympathy with the long-fought-for temperance legislation that has at last been written into the fundamental law of our nation."

Dayton, O., to Make Religious Survey

The religious work committee of the Dayton council of churches are planning to make a religious survey of the city, which will be districted, each district being assigned to the churches located in that district.

Memorial Church to Celebrate Augsburg Confession Anniversary

On June 1, 1930, which date will mark the 400th anniversary of the signing of the Augsburg confession, a new Evangelical Lutheran Church of St. John will be dedicated in the city of Augsburg. Some 1266

years ago it was planned to erect a majestic cathedral in the anniversary year—the Church of the Augsburg Confession—de-

signed to serve the Lutherans and all other Protestants. The gathering of funds began, but the succeeding years of

British Table Talk

London, September 25.

IT IS THE SEASON when the hunter of heresies goes forth to battle. Lord Halifax and more than 900 of the clergy of the Church of England have brought a charge of heresy against Dr. Major of Ripon hall, Oxford, the editor of the Modern Church-

Autumn and Heresies

man, the leading spirit in the Modern Churchman's congress and Noble lecturer at Harvard. It appears that Dr. Major is to speak at the Church congress, which is due to meet this year at Cheltenham. The letter of protest draws attention to Dr. Major's definition of the modernist belief: "The modernist believes in the supernatural, but it is a non-miraculous supernatural," and declares in criticism of this that "a non-miraculous Christianity is not Christianity at all," and closes with an appeal to "our people" not to attend the congress. This is, in the judgment of Lord Halifax, all the more necessary since the subject of the congress this year is "The Anglican Interpretation of the Christian Faith." But the Church congress is not an official assembly and there is no likelihood of any alteration in the program because of this protest. Every year after the Modern Churchman's conference and the meetings of the British association there are similar alarms and counter-alarms. One year it is Dr. Barnes; another, Dr. Major. It is unlikely that anything will happen to the modernists. The Church of England is a comprehensive body, and if the basis of this comprehension is to be re-explored and re-stated, it is not unlikely that all the varied groups will have their work set to justify their position. Everyone has the deepest respect for Lord Halifax, but the promoter of the Malines conversations who has stood on the very verge of Angli-

can territory, where it adjoins Rome, occupies an unfavorable ground for making an attack upon the modernists on the left wing. But there are others, not with Lord Halifax, who find it hard to understand how the modernist can accept and repeat the language of the prayer book. This perhaps Dr. Major will explain at Cheltenham.

The Bishops Meet At Lambeth

The bishops are in session as I write these notes. It is the meeting of which the archbishop spoke in July. Since the second rejection of the new prayer book the bishops must have been exposed to much advice. On the one hand the stout church and state man bids them accept the verdict of the nation, that is to say, bids them pray as they are told by the house of commons. Others are aware that the problem is not so easily solved. There can be no return to the prayer book of 1662 on the old terms. No bishop could seek power to enforce the provisions of that book after his church in all its courts has declared its will to revise that book. On the other hand, the new book, while it gave permission for certain changes, clearly defined the limits beyond which the church by general agreement was not to go. If it permitted reservation for the purpose of the sick, it prohibited reservation that was meant to lead to public adoration. Now with the 1662 prayer book made obsolete by the action of the church, and nothing to take its place, there is a real difficulty before the bishops who have to guide the policies in thousands of churches. How will they keep their clergy within the limits set in the new book? It is unlikely that the bishops will do more

(Continued on next page)

Can the Modern Man Believe in God?

THE HUMANITY OF GOD

By

JOHN WRIGHT BUCKHAM, D. D.

PROFESSOR BUCKHAM has written an honest book, full of sound scholarship, yet never pedantic; ripe with reflection and beautifully illuminated with literary grace; highly persuasive, yet never pugnacious; in every sense a fair, frank, manly handling of the major problem of modern religion, namely, the validity not only of a theistic conception of God but of the substantial integrity of Jesus' own thought of God as Father. It is a book that will prove an indispensable aid to every person who finds himself in mental torment in the midst of the mounting problems of thought thrown up by the increase of knowledge.

Published November 2nd

\$2.50

Recommended by the Religious Book Club for October

HARPER & BROTHERS ~ Publishers ~ NEW YORK

war and inflation dissipated the capital, and the great cathedral could not be built.

BRITISH TABLE TALK

(Continued from preceding page)

just now than devise provisional resolutions to be put before the dioceses. They may appoint commissions to inquire into the matters in dispute, but it is not clear what advantage this would bring except to secure a valuable delay. Besides, the next Lambeth conference is due in 1930! The line which the bishops are expected to follow is to provide ways whereby some parts of the new book may be used, and to explore the relations between church and state with a view to easing them. But now that the bishops gather perhaps for the last time under the leadership of Dr. Davidson, they must be finding many hindrances, and they may have to move slowly.

Concerning Things Political

The conservatives are mustering at Yarmouth this week for their great annual conference. The prime minister was understood to be preparing at Aix during his holiday a great speech, which would be like a slogan for the party in view of the election next year. It is unlikely that he has done this. Whitsuntide 1929 is still a long way off, and politicians do not like to think too far ahead. The slogan of today may be forgotten six months from now. The party is not united in its attitude to protection or safe-guarding. The steel trade wants it; many conservatives agree with steel; but others would not agree. To hear the chancellor of the exchequer defend what is virtually protection would be an experience new to the human race since the days of Balaam. But whatever Mr. Winston Churchill blesses he can never bless protection. But while the party does not agree entirely upon its policy, it will be ready to accept the prime minister upon the next step. It will heartily applaud the achievements of the ministry, and it will denounce the horrors of communists and bolsheviks, and the theoretical program of the liberals; and perhaps wait for something to turn up. . . . There is nothing to be added to the lamentable story of the Anglo-French naval conversations. There are a few who defend the substance of them but scarcely any in public—and possibly none in private—who defend the method whereby they were handled, "a tragi-comedy of bungling." "I don't know who keeps our foreign office time-table," says one critic, "but to have forgotten what was to happen in America within a few months was more than a mistake." It is not perhaps without relevance to say that, whatever were the motives of the diplomats and others engaged in this affair, and I believe they were what they have said they were, there is practically no difference of opinion among serious thinkers that the thing was done in the most stupid way. "I came from the town of Stupidity," said Mr. Honest, "it lieth about four degrees beyond the City of Destruction."

And So Forth

Still the summer of 1928 prolongs its glories. The trees are still green, though

But the idea of erecting a beautiful commemorative edifice is finding its fulfill-

in the city they grow rusty. But the nights are becoming cold. What an abundance of ultra-violet rays we have had! . . . Bishop Gore has been writing upon the limits of comprehension in the church. Canon Streeter takes him to task. "The bishop himself is a characteristic product of the church as it exists; I am greatly afraid that a church remodeled after his ideal would never produce another Gore." . . . A report on "The Tutor in Adult Education" has been prepared. It has been published by the Carnegie United Kingdom trustees. More qualified tutors are needed. It recommends that resident tutors should be appointed to serve particular rural areas. Local educational authorities must give more money to adult education. Meanwhile the B. B. C., our radio authority, is appointing an Adult Education committee to advise it. . . . The death of Sarwat Pasha, the Egyptian statesman, has occasioned many grateful and respectful comments. It is clear that he fell a victim to the strain of public life, which is no less severe in Egypt than in other lands. . . . The tale of destruction wrought by the hurricane which swept over the West Indies and Florida has led some writers to explain to us what a hurricane is; they have referred us to Conrad's "Typhoon" for a thrilling description; for another picture of a storm there is Mr. Masefield's "Dauber." But it is our happy lot to be free from hurricanes and tornadoes, except when we go down to the sea in ships. Our sorrow for those who suffer from such storms should be, and I hope is, both true and practical.

EDWARD SHILLITO.

ment in the building of the simple church of St. John. The church will serve as a parish center for the borough of Oberhausen and as a memorial in honor of Luther and Melancthon. The cornerstone was laid July 16 of this year.

Officers of Hartford Seminary

In the special correspondence from New England in our issue of August 16, there was an unintentional failure to make clear the distinction between the dean of the theological seminary and the president of the Hartford Seminary foundation. President William Douglass MacKenzie, who succeeded President Hartranft in 1908, still continues his efficient leadership of the foundation, and to him is largely due the development of its three departments and enlarged endowments. Dr. Rockwell H. Potter succeeds Dr. Melancthon W. Jacobus, who was dean of the seminary from 1908 to 1928.

Raise Million for Jewish World War Invalids

A drive to raise a million dollars for the relief of Jewish world war invalids and their families in European countries was launched on Sept. 15, led by assemblyman Julius S. Berg, of New York city, national chairman of the foreign veterans' relief committee. The drive was to last about one month.

Dr. Copeland Smith Leaves Methodist Church

Although the official board of Grace Methodist church, Chicago, unanimously and enthusiastically invited Dr. Copeland Smith, their pastor for several years, to continue with the church for another year, Dr. Smith has resigned from this pas-

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torate, and has further severed his connection with the Methodist ministry. He will devote his time to developing the work of the Radio League of Reconciliation of which he is president, and in connection with which he preaches on Sunday mornings and conducts a question box on Sunday evenings. Dr. Smith's work at the head of the league has been remarkably fruitful; through his radio ministry he has a farflung pastorate extending throughout the central west, and beyond. Details of the program to be undertaken by the Radio league in this new situation will be announced shortly. Dr. Smith is the author of the recently published book, *Straight Answers to Life Questions*.

The Chicago Seminary Players

After two years' experience in producing religious dramas at the Chicago theological seminary, Prof. Fred Eastman is

now extending this service to churches of Chicago and vicinity through "The Chicago Seminary Players." These players

are a group of eight young men and women, students of the seminary, all selected by competitive tests. The plays produced

Special Correspondence from Japan

Sapporo, September 15.

THE VACATION SEASON is past and the missionaries are back at their posts. Those who summered at Karuizawa, Japan's Chautauqua lake (without the lake) enjoyed a season replete with

inspirational addresses and conferences. Through the beneficence of the United Church of

Canada, Dr. Clarence MacKinnon of Divinity hall, Halifax, was loaned to Japan for the summer, and not only delivered to the missionary gatherings a remarkably uplifting series of addresses, but by his own spirit and experience exemplified the possibility of concerted, and indeed, united action among religious bodies heretofore separated and differing in both doctrine and organization. Dr. MacKinnon has been one of the leading spirits in the creation of the United Church of Canada, and it is a tribute to his fine leadership that after his careful exposition of the Canadian development in Christian unity, a meeting representative of many of the evangelical bodies in Japan was called to prepare the road for future union in the island empire.

Discuss Jerusalem Findings

The annual conference of the Council of Federated Missions in Japan, held during the latter part of July, was another attractive feature of the Karuizawa summer program. The agenda and discussion centered around the findings of the Jerusalem conference, with particular emphasis upon the task of reaching the as yet entirely unevangelized rural masses of this country. Many excellent and forward-looking papers were presented and discussed, among the most stimulating being those of the Japanese, to whom the missionaries must look for ever-increasing leadership in infiltrating the life of the nation with Christian ideals. From a background of rich experience, Dr. Henry T. Hodgkin, long known as chairman of the National Christian council in China, brought words of inspiration and advice in the devotional hours of the conference.

Communism or Christianity For Japan?

At the "Kagawa-Hodgkin" conference on social problems in the orient, held late in August, we faced the serious question of whether the east shall be communized or Christianized "in our generation." While Dr. Hodgkin gave the religious and philosophical background of a truly Christian socialism, Kagawa-san drew richly from his experience as a leader of the oppressed masses in search for spiritual and material enlightenment. Kagawa regards Japan today as standing in the same relation to Russia and revolutionary communism today as did England to the revolution in France a little over a hundred years ago. And just as Thomas Carlyle appreciated that but for the Wesleyan revival

England too would have been ravaged by the terror of those days, so Kagawa believes the only thing that can save Japan today from the red terror is a new moral and spiritual foundation in religion.

Kagawa's Growing Influence

Toyohiko Kagawa is today as never before the prophet of reform to which Japan is looking for such spiritual and moral leadership. Whereas a few years ago Christianity, and particularly this four-square Christian, were looked upon as constituting a menace to the nation, the government and intelligentsia of Japan are now recognizing that, as all the bulwarks of old Japanese morality are falling before the prevalent materialism of the day, the only thing that can save Japan is a spiritual interpretation of all life such as Kagawa's Christian gospel advocates. And whereas Kagawa-san was a few years ago hounded by the police and government agents lest he be teaching dangerous thoughts to the masses, he is today as never before free to preach and teach and lead the proletariat. The missionaries are beginning to see that one practical demonstration of the spirit of unity in the cause of Christ is to rally 'round this man who more than any other figure represents Christianity in the minds of the Japanese people. Kagawa is under terrific expense to support the evangelistic and social work he has undertaken in various slum districts of the empire. Until now he has had to rely upon his writings to secure these necessary funds, and this has taken heavy toll of the energy he ought to have for more direct evangelistic work. To relieve him of this financial worry and the consequent strain upon an all too frail physique, a group of missionaries are now undertaking to find funds and friends, both in Japan and abroad, to help Kagawa; friends who, for the evangelization of Japan, have more faith in a truly Japanese interpretation of Christianity than in any narrow denominational brand exported by the west, funds to be used by Kagawa and his co-workers who live among the masses they seek to serve.

Luxury and the Missionary

Another most significant development of the summer months came from Nojiri, Karuizawa's most serious rival as a place where missionaries and other foreigners may get together for recreation and conference in the hot season. (They have the lake, without the Chautauqua.) Knowing that Kagawa and his workers wear only the plainest clothing and live in simplest fashion, facts which have much to do with the confidence they enjoy among the common people, a group of younger missionaries banded themselves together to study and to take practical steps in altering those conditions of our lives which seem now so effectively to separate the

(Continued on page 1275)

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are of such type as can be presented on a Sunday evening in a church, or on a week day evening in connection with a church night program, a missionary meeting, a men's brotherhood, or any other adult organization of the church. The plays which Prof. Eastman has presented in the vicinity of the seminary during the past two years have been received with enthusiasm.

Pioneer Methodist Missionary Dies

Rev. Elmer E. Count, for 27 years a missionary of the Methodist church in

southern Europe, died Sept. 23, in a Brooklyn hospital, following an operation. Dr. Count was about to return to Sofia, Bulgaria, where he was superintendent of the Methodist mission. In 1913 Dr. Count was decorated by the English Red Cross society in recognition of his efficient co-operation with Red Cross workers during the Balkan war.

Carnes, Baptist Defaulter, Found in Winnipeg

Clinton S. Carnes, missing treasurer of the home mission board of the Southern Baptist convention, was found in Win-

nipeg Sept. 28, and was to be turned over to the Atlanta, Ga., authorities. He is under two indictments in Atlanta for embezzlement and misappropriation of funds, estimates of his peculations running as high as \$1,000,000. His arrest followed a continent-wide search, instituted in

Special Correspondence from South America

Buenos Aires, September 9.

UNDER the able leadership of Hugh C. Stuntz, 13 institutes for religious education workers are being held in Argentina and Uruguay within the next few months. Workers in such widely separated and strategic Religious Education centers as Buenos Aires, Mendoza, San Juan, Córdoba, Venado Tuerto, Rosario, Alejandra, Paraná, Junin in Argentina, and Montevideo, Uruguay, will have the privilege of meeting together for fellowship and discussion under the leadership of trained workers in various phases of religious education.

Amazing Sale of Scriptures

Under the competent direction of Paul Penzotti, agent in the River Plate republics for the American Bible society, 42,000 copies of gospels and Proverbs in an attractive special edition were sold on the streets of Buenos Aires during the past month. Sr. Penzotti has a number of colporteurs working in the capital and outlying districts and he reports large sales not only of Bibles and portions of the scriptures but also of other books which give the much needed good reading for children and others in the homes and church schools. E. N. Bauman, missionary in the Argentine Chaco, reports that he is never able to carry along enough Bibles to last through an itinerant evangelistic trip. His supply is always exhausted before he reaches the end of his journey.

Continental Women's Secretary Returns

Miss Helen C. Gilliland, continental secretary for women's work under the Methodist board, has just returned to her headquarters in Montevideo, Uruguay, following a five months' absence in the United States and various Latin American republics. Miss Gilliland attended the Methodist central conference in Panama, the general conference and World's Sunday School convention in Los Angeles. On her return she was able to do some effective work among women's organizations in Panamá; Callao and Lima, Perú; Valparaíso, Santiago, and Concepción, Chile; and in Buenos Aires, Argentina.

National Convention Of Uruguay Women

The annual national convention of the evangelical women of Uruguay will be

held the latter part of October in Montevideo. Delegates are expected not only from the several provinces of the República Oriental, as Uruguay is locally known, but also from Chile, Argentina and possibly from Brazil. These annual conventions of Christian women in several different republics are one of the most effective means of increasing interdenominational cooperation and a consciousness of united strength.

Paraguay's New Government

Paraguay has recently inaugurated a new president who is of the same political party as the outgoing president, who was not eligible to succeed himself. The ex-president will be in the new cabinet as secretary of the treasury, which office he held previous to his election to the presidency four years ago. Two other former cabinet members are remaining with the new government, insuring a continuity of policy which has been on the whole progressive and helpful to the best interests of the republic. The foreign debt has been considerably reduced, and military expenditures have been held within the national income at a time when some neighboring republics were floating big foreign loans for larger armies and better military equipment. For the first time in many years Paraguay has come through a full four years' presidency without a revolution. Economically the country is much better off. Advance has been made, too, in internal improvements, particularly in highways connecting the capital city with outlying towns.

New Bishop for the River Plate

Bishop and Mrs. George A. Miller, formerly of Mexico, who were chosen at the general conference of the Methodist church in Kansas City to succeed Bishop and Mrs. William A. Oldham, retired, will arrive some time in October to take up their work in the River Plate republics and Chile. Bishop Oldham has not only given several years of splendid statesmanlike Christian direction to the work of the Methodist board in South America, but has also been a true friend and helpful adviser to all who have sought his aid, no matter what their denominational affiliation. Bishop Miller, through his knowledge of Spanish and his splendid experience in Mexico, will be a worthy and competent successor in this important field.

HUGH J. WILLIAMS.

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August by officials of the church he served, who at first feared he had met with foul play. Embezzlement of the church funds was only revealed when auditors started checking over his books in preparation to turning them over to a temporary treasurer.

Prof. Ward Hits Revivalism At Methodist Conference

Speaking on "The Need for an Ethical Religion" at the Rock River conference which closed its sessions at Morgan Park, Chicago, last week, Prof. Harry F. Ward, of Union theological seminary, said, on the subject of modern evangelistic methods: "In the beginning revivalism served a useful purpose in American life. Now it has become nonmoral and is a mere appeal to the emotions. The last depth in the degradation of revivalism is reached in the commercial methods of Billy Sunday and Mrs. McPherson."

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British Sunday Schools Decreasing

According to Carey Bonner, general sec-

retary of the Sunday school union of Great Britain, the churches are increasing there, Sunday school attendance decreasing.

Special Correspondence from Nashville

Nashville, Tenn., October 5.

DURING the quarter of a century of my residence in this city I have more than once wondered, in a vague way, at the absence of a Congregational church. Congregationalism is not really strong anywhere in the south, though it is represented in many centers. In a conversation some months ago with one of the leaders of that denomination I asked why this is so. "We were such determined abolitionists," he promptly replied, "that we have never felt that we were welcome in the slave states." If I concealed my surprise, it was with difficulty. That issue seemed to me so long dead and so effectively buried that his words were like making a ghost walk. While the sentiment which he expressed may have served to restrain, in some measure, organized and aggressive denominational action, various influences have doubtless been at work. Two other denominational groups, the Baptists and the Disciples, are indigenous to the south. Both are as rigidly congregational as the Congregationalists. They have served to absorb the democratically minded, of whom normally there should be a good many in a region so solidly democratic in its politics. Another factor has been the readiness with which Congregationalists, coming into the south, have identified themselves with existing churches. And, to be sure, we have in this part of the world denominations a plenty. Nevertheless, I have felt, and feel, that there is a place here for just that type of religious faith and practice which we associate with the name Congregationalist. Certainly this is true of a city with the spirit and traditions which belong to Nashville.

An Infant Church

I make no concealment, therefore, of my satisfaction at knowing that this long felt vacuum is about to be filled. In the expansion of the school of religion of Vanderbilt university, a school that for more than a decade has been interdenominational, the services of certain Congregationalist leaders have been drawn upon. The rapid growth of the university itself, and of the George Peabody college for teachers, immediately adjacent to it, has brought into the city a considerable number of Congregationalists as members of the faculties and student bodies. One of the acquisitions this autumn has been Dr. William E. Barton, who is giving two courses of lectures in the school of religion. Already last spring a plan for organizing in the vicinity of these schools, and of others which are near, a Congregational church had been agreed upon. The leaders of it had the happy thought to secure the services as preacher of Dr. Barton during his term of residence in the university. So, on last Sunday, Sept. 30, he began this ministry. Southern people are

pretty determined in their loyalties, ecclesiastical as well as other. Not many inroads are likely to be made into the membership of other churches. Nor is anything of this sort intended. But, unless I am mistaken, there will be found an increasing group of persons who will enjoy and profit by the ministry of this new church. Certainly the preaching of Dr. Barton is an asset not to be discounted.

Another Church Enterprise

And while I am mentioning new church enterprises I record the inauguration in the college community of Nashville of another congregation of the Disciples. This denomination also is joining forces with Dean Brown in his school of religion, having made special arrangements for full time work in the faculty by at least one professor. This is known as the Disciples' foundation. The teaching position is held by Dr. George N. Mayhew, who is making an enviable place for himself as a religious leader. Though not able to accept responsibility as its pastor, he is aiding in the opening up of the new church's work. This congregation for the present enjoys the hospitality of the Southern Y. M. C. A. graduate school, while the Congregationalists have secured the use for the present of a hall in one of the departments of the George Peabody college for teachers.

A Fundamentalist Temple

Across the city—and river—from the school community of which I have been writing, the fundamentalists are erecting a large tabernacle. I have not yet seen it, but from the cuts printed in the papers I gather that it is somewhat after the manner of a convention hall. It is to hold 5,000 or more people, and is meant to be a permanent feature of the city's religious life. It is just now about ready for use, and the papers announce that Dr. John Roach Straton is to come at the end of this week for a two days' stay and four addresses. This is one of the engagements in his round of speech making against the candidacy of Gov. Smith. The tabernacle project is in some measure interdenominational, but to appearances it is the Baptists who are most forward in promoting it.

And So Forth

Perhaps others will chronicle it, but because of my sense of personal loss I mention the recent death of Dr. Carlton D. Harris, editor of the Baltimore Southern Methodist. He and I had long time been associated in the editorial fraternity. His was a genial and noble spirit. . . . Another loss to southern Methodism was in the death of Mrs. R. W. MacDonell, till recently secretary for home missions of the church's work among women, a gracious and able woman, who in her early years served as a missionary in Mexico.

GEORGE B. WINTON.



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In order to get you to know this man better and to get that elusive thing called "color," which is so necessary to our understanding, I am going to do the thing that should be done, that *must* be done in painting a picture of this man: I am going to study him in connection with his times. We need men like that right now, and I am writing with the prayer that what is said here may help us to get that type of man; so let's go along together.

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The reason why our civilization is European and not Asiatic in character goes back over 4,000 years, and "we thank the forgotten empire of the Hittites for holding the gate while our culture was in the crucial period of its formation," according to Prof. John Garstang, director of the British school of archeology at Jerusalem, who spoke recently in Brooklyn. "The Hittites," he said, "were the

doorkeepers of Europe. They themselves, protected on the east by the Taurus mountains, kept out the eastern monarchs who tried to get through and meanwhile sifted out the best of the oriental culture and passed it westward."

Japanese Methodist School Has Large Enrolment

The famous Methodist school, Aoyama Gakuin, located in Tokyo, has 1,000 men enrolled in its college department, 1,150

in its academy, 1,000 girls in the girls' department, and 120 young men in its theological school.

Conference on Rural- Urban Conflict

The commission on church and industry of the Chicago church federation, in association with the Chicago forum and the local Y. W. C. A., has called a conference for October 29, at the Chicago theological seminary to study the long standing con-

Special Correspondence from Minnesota

Minneapolis, October 2.

WE BEGIN our Minnesota record with a confession. Thousands of people are to be found nightly in attendance at the "Bearcat Dance Marathon" which is now nearing the 800th hour at the Minneapolis armory. Eleven

Vicarious couples are reported as still **Confession** surviving. The proceedings are enlivened by weddings,

bathing beauty contests, and the like. O tempora! O mores! To what base uses have we come in the passion for thrills! What a use of the margin! The city fathers apparently are undisturbed, and we pride ourselves on our higher standards of living. More leisure? Yes, but leisure for what?

British Remote Control

The radio show held in Minneapolis during the past week, not only brought Graham MacNamee in person, but exposed the whole of our state to British influences. Chicago papers please do not copy. We heard the extremes of jazz from Chelmsford, and the chimes of Westminster. Many experienced satisfaction even for this form of internationalism, the fear of "entangling alliances" notwithstanding.

Educational Affairs

According to the registrar's office, the enrolment for the sixtieth year of the University of Minnesota will be at least 12,000. The two sessions of summer school had an attendance of 7,500. A new \$250,000 law school is ready for the opening of school, and the \$1,000,000 Cyrus Northrup Memorial auditorium is well under way, although it will not be finished this year. The freshman week program allotted one evening as church night, and most of the university churches entertained the new students at a complimentary banquet and reception. All religious agencies cooperated in this extension of welcome, and reported large and enthusiastic gatherings. By the ruling of the school board in August, and with the majority of the parents' approval, fraternities were barred from the Minneapolis high schools, and pupils are pledged to observe this ruling.

Political Feeling

The visit of the democratic candidate to the twin-cities, and the coming of Senator Borah in his wake has served to quicken political pulses in the northwest. A recent theater poll taken by the Star

gave Hoover 13,383, and Smith 11,271. We find much heart-searching among some ministers who want really to distinguish between a moral issue and a political mix-up; between a candidate who is avowedly wet, notwithstanding his party's platform, and one who is declared dry, whose party has never consistently attacked the problem, except as an occasion for political spoils. If other towns throughout the state are anything like Minneapolis, there will be a record registration of voters for the election. 15,000 registered here last week, and it seems certain that the 200,000 mark will be reached in a few days.

World-Problems at Conference

The Northern Minnesota conference of the Methodist church held its 34th annual session at Simpson and Brooklyn Center churches, Minneapolis, Sept. 18-23. A world problem hour was conducted each day. Dr. A. E. Koenig, who spent the summer in the Balkans, and Dr. F. Jennings of the University Baptist church were among the speakers. The latter talked on the pact of Paris. Dr. J. T. Wardle-Stafford, former president of the English Wesleyan church, and a special envoy of that church to our country, was an honored guest, and spoke at several of the sessions.

And So Forth

Dr. Roy L. Smith, well known pastor of the Simpson Methodist church, Minneapolis, was recently honored by his congregation on the occasion of the ninth anniversary of his ministry in that church. . . . The 35th annual conference of Minnesota Unitarians opened today for a two day session. Prof. A. E. Haydon of Chicago is to speak on "The New Humanism." . . . Some pertinent facts on the liquor situation in Canada were given recently by Dr. Mecklenburg, the new minister of Wesley church, to a meeting of the Ministers' federation. He spent the summer in a 4,000 mile tour of that country and found that government control has meant an increase in sales of 15 per cent every year for the past eight years. Bootlegging, he declared, was as bad in Quebec province as in the U. S. In eight years, Quebec has spent 204 million dollars on alcoholic drinks. Only 15 millions of this went to the government as revenue, and 12 millions was spent in administration. It is estimated that Canadians must drink \$14 worth of liquor to yield one dollar to the government. Who said we ought to copy our neighbors?

W. P. LEMON.

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troversty between the dairymen in the Chicago "milk shed" and the milk distributing agencies and consumers of milk in the city.

Brookline, Mass., Ministers Preach on Same Subject

During the four Sundays of October the 12 protestant ministers of Brookline Mass., are preaching, each Sunday, on the general subject, "Religion and Life." The four special topics for the four Sundays are: "Jesus' Attitude to Children," "Jesus' Attitude to Possessions," "Jesus' Attitude to Institutions" and "Jesus' Attitude to the Kingdom." Each Saturday during the month an invitation is left in every home of Brookline to attend church services, the students of Gordon college distributing the literature. A religious census of the town will be taken during the month.

Oak Park Baptists Open Community Center

First Baptist church, Oak Park, Ill., opened its new community center building, erected at a cost of \$250,000, Sept. 30. The pastor is Rev. Harry S. Stewart. The new building will take care of social and recreational activities, religious education, scout and ranger activities, etc. Dean Shailer Mathews preached the dedicatory sermon.

Baltimore Friends Hold Yearly Meeting

THE 256th meeting of Baltimore yearly meeting of Friends, Orthodox, has just been completed and for the first time in that unbroken succession of annual meetings the sessions were held outside of Baltimore. The meeting of 1928 was held, Sept. 26-30, in what in Friends' parlance has always been known as "lower Virginia"—which means that part of the state about 40 miles west of Norfolk and running down to the boundary of North Carolina.

GEORGE FOX TO BISHOP CANNON

George Fox in 1672 established meetings in this part of Virginia, as he did also in Maryland, but at the time of his visit Baltimore was only a "paper town." Fox, while in Virginia, preached mostly in the region southwest of the James. It was in this neighborhood that Bennett and the nonconformists had settled about 1621 and in which they had lived until 1649 when they removed to Maryland and settled at the mouth of the Severn, near the present site of Annapolis. The nonconformists, however, must have prepared good ground, for Fox had a good hearing with lasting results. In his journal he writes of a meeting at one William Yaroe's house on Pagan's creek where "wee had a very large meeting and wee was putt to meet without ye doors." This same procedure was held Wednesday, Sept. 26, 1928, when the evening meeting had to be an outside meeting because of the throng. This outdoor session was addressed by Bishop Cannon. The evening was chill, but like that meeting held in the open more than 250 years ago, and not far away from Sedley, where this last mentioned meeting was conducted, there was "a great openness of mind in them to

Chicago Disciples Report Gains

The Chicago Christian missionary society, Rev. Perry J. Rice, executive secretary, reports a gain of Disciples membership during the past 10 years, and approximately 400 per cent in property holdings. There are now in Chicago 26 churches of the denomination, all of them supplied with regular pastoral leadership. Last year \$225,000 was expended by the Disciples in the erection of two modern churches in the metropolitan area, the Irving Park church and the Disciples divinity house.

Lutheran Minister Has Five Minister Sons

Rev. George Diemer, of Brownston, Minn., has five sons, and they are all ministers of the Lutheran church. The sons are: Rev. Theophil E. Diemer, Stratford, Wis.; Rev. Adolph D., Nasonville, Wis.; Rev. George Diemer, Jr., Orient, S. D.; Rev. Herman G. Diemer, Belle Foursche, S. D., and Rev. Walter Diemer, Brownston, Minn.

Chinese Mission Colleges Open With Large Enrolments

According to reports coming to Prof. B. A. Garside at the office of the China union universities, in New York city, the missionary colleges and universities of

receive ye truth." Fervor and appreciation added warmth to this 1928 session.

The program of the meetings was especially fine. Dr. Binford, president of Guilford college, delivered an address, Thursday afternoon, on "The Friendly Training of Ministers and Members." In their business meetings the Friends endorsed heartily and with expressions of great appreciation the work of the American Friends Service committee, and also authorized that a letter be sent from the yearly meeting to President Coolidge urging that the multilateral treaties be at once sent to congress on its meeting, and early ratification be asked. The meetings concluded Sunday afternoon, Sept. 30, at Somerton, where Fox himself had preached under a great tree on the hillside in 1672.

PEACE ISSUE STRESSED

Judge Hoge Ricks of the juvenile court of Richmond, Va., was named as presiding clerk, and a feeling of unity and strength was manifested, as well as a strong intention to serve in the vital questions ahead of the nation, especially that of peace and international brotherhood.

And such beautiful days as marked the first days of the meeting—Italian blue skies, crisp autumn air, woods and fence corners flecked with red, fields brown with tasseled corn! Fox found some difficulties in his journeys with "swamps and bogges," but good roads now bind towns and homes, and fine steamers make their way along the waters on which he "sayled" or went with his "canoes." But the hospitality of which he wrote, and the open-mindedness, were in evidence now as then. The sessions were concluded by a historic sketch of the Friends in "lower Virginia." LUCY M. THURSTON.

China are opening this year with large enrolments and with no disturbance because of the political situation. Yenching university, Peking, has a capacity enrolment, with 190 entering freshmen; Shantung Christian university, Tsinan, has enrolled nearly 200 students.

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wegian Lutheran pastor. The pastor based his petition upon the fact that in Finmark particularly many of the people must walk more than 75 miles to reach a church. For that reason marriages have remained without religious sanction and large numbers of children are growing up unbaptized. If the government builds the ship as suggested, it will travel from island to island to bring the gospel to the entire population. It is proposed to equip the ship also with a circulating library.

Westminster Choir Will Tour Europe

A three months tour of Europe is be-

ing arranged for next year by the Dayton Westminster choral association of Dayton, O., which will bring the singers to the Vienna opera in April.

Finds Christian Education In Korea Unfits for Rural Life

Dr. Edmund de S. Brunner, director of rural surveys of the Institute of Social

and Religious Research, has recently made a study of the rural church in Korea. He believes that the country churches in Korea are declining in influence, that farmers are not being won to Christ in as great a proportion as city dwellers, and that the drift to the cities is stronger among Christians than in the population as a whole. The rea-

Special Correspondence from Virginia

Richmond, October 1.

THE BALTIMORE conference of the Methodist church, south, held its annual session in Staunton during the last week of September, with Bishop Collins Denny, of Richmond, presiding. This is one of the largest and most important

religious gatherings that meets in this section of the country. It has 468 members, 290 of whom are clergy and 178 laymen. Its territory includes a large part of the states of Maryland, Virginia and West Virginia, and all of the District of Columbia, and is divided into eight districts, with a presiding elder over each. Early in its sessions this body adopted a resolution opposing the use of the pulpit for political propaganda. But at a later session it accepted the report of the committee on temperance and social service urging the members of its church to support at the polls only candidates who are heartily in favor of the vigorous enforcement both of the 18th amendment and of the Volstead law. The vote was unanimous in taking this action, and the move to adopt the report was made by a layman, Mr. J. E. Poole, of Washington, D. C.

Minister Nears Half-Century Mark

A record for active service in the ministry is being made by Rev. R. A. Folkes of Gloucester county, Virginia, who has just completed his 48th year, and is still serving two Baptist churches acceptably. This soldier of the cross was once a soldier of the confederacy as well and served valiantly in the 23rd Virginia cavalry in the war between the states. He is still in vigorous health, and promises to complete his half-century of ministerial life.

W. C. T. U. Elects Officers

The 46th annual meeting of the W. C. T. U. of Virginia was held in Roanoke the middle of September. Mrs. Howard Hoge, of Lincoln, Va., was elected president for the 30th time, other officers chosen being Mrs. L. A. Sheperd, of Norfolk, corresponding secretary, and Mrs. E. R. Strickley, of Roanoke, treasurer.

Window Commemorates Bishop Brown

An exceptionally fine three-opening Gothic window of Tiffany favrile glass, depicting Paul before Agrippa, has been placed in the chapel connected with the theological seminary in Virginia, near Alexandria. The window has been given as a memorial to the late William Cabell Brown, seventh bishop of Virginia, by

Mrs. Henry B. Gilpin, of Winchester. The scene is represented in beautiful colors, with the text "Whereupon I was not disobedient unto the heavenly vision," and upon a separate bronze green tablet, below the window, the dedicatory inscription: "To the glory of the triune God and in loving gratitude for the life of William Cabell Brown, seventh bishop of Virginia." Bishop Brown was intimately associated with "The Hill." As a young man he taught for several years in the Episcopal High School near the Seminary, and after his long term as a missionary in Brazil he returned to be bishop of Virginia, and ex-officio president of the board of trustees of the seminary.

Discuss Ministerial Experiences

The Alleghany county ministerial union met in the Presbyterian church of Clifton Forge, Va., on September 18. The union is composed of all the ministers of Alleghany county, and meets bi-monthly. On this occasion the subject was "My most outstanding experience," and the speakers were the Rev. Dennis J. Whittle, of the Episcopal church of Covington, Dr. T. C. Bales and Rev. D. L. Blakemore of Clifton Forge, and Rev. William M. Smith of the Covington Presbyterian church. The Methodist church in Covington was selected as the place for the next meeting, which will be held Nov. 8.

Presbyterian Schools Open

The Union seminary (Southern Presbyterian) opened its 116th term in September with over 140 students drawn from all parts of the country, but especially from the south. Originally located at Hampden-Sidney, this institution moved to Richmond in 1898. The Presbyterian General Assembly Training School for Lay Workers has also begun its 11th session with over 100 students. This institution has added a department for training men, and will shortly have a professor of religious education for the special development of this branch of its work.

Methodist Protestant Church Holds Annual Conference

The 100th annual session of the Maryland conference of the Methodist Protestant church began in Lynchburg on Sept. 13 and continued for three days. Little besides routine business came before this meeting. Dr. E. C. Makosky was re-elected president for the third time, and according to the constitution can not serve in this capacity again. The principal speaker was Dr. J. C. Broomfield of Pittsburgh, president of the national conference.

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son for this he finds to be that the churches have urbanized education, so that students when leaving school have had a distinct preference for living in a city or town and have been eager to avoid having to live in the country.

Illinois Disciples Meet At Peoria

The theme of the program of the annual convention of Illinois Disciples held at Peoria, Oct. 1-4, was "The Teachings of Jesus for this Generation." An outside attendance of 700 is reported. Rev. W. G. Johnston, of Benton, was president of the convention. Next year's meeting will be held at Austin Boulevard church, Oak Park, Ill.

CORRESPONDENCE FROM JAPAN (Continued from page 1268)

foreigner from the lives of the simple folk about us. Detailed plans have not yet been evolved, but such problems as luxurious homes, too many servants, personal habits of dress and of diet, and so forth, are to come under the scrutiny of these serious-minded young folks, with the anticipation that extravagance may be eliminated entirely from missionary circles. Thus may we not only give more moral and perhaps financial support to Kagawa and his program, but we shall find ourselves closer to the hearts and personal problems of those we would reach for Christ.

* * *

And So Forth

Of other recent developments in Japan, one of the most significant to Christianity is the announcement that Hokkaido imperial university in the city of Sapporo is to open a literary college in the near future, and that there will be two chairs of religion, one Christian, the other Buddhist. Thus is to be realized the life-long dream of President Shosuke Sato, scientist, educator, statesman, and Christian. This will be the first chair devoted specifically to the study of Christianity in any government school in Japan. . . . As a result of conferences during the summer with Kagawa, Dr. Hodgkin, and other experts in the field of social service, the Japan Methodist church is preparing a social creed which it is hoped will be as significant in the life of Japan as have been the social pronouncements of the churches in America. . . . Everywhere meetings are being held commemorating the approaching enthronement. The Christians, no less than the Shintoists and Buddhists, are conducting special interdenominational evangelistic services, and nationally-known speakers are traveling throughout the empire proclaiming Christ. . . . The round table religious discussion idea has taken hold here too. Word comes that away up north in Kushiro the progressive spirits of the city called such a meeting, and that it was well attended by clergy and laymen of many of the sects of Buddhism, Shinto and Christianity. After a fellowship dinner the evening was spent in discussion and effort to discover moral principles and programs upon which all could unite in combatting social decay. "See the Christ stand"—and advance!

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BOOKS RECEIVED

Hitch and Come In, by William Herschell. Bobbs Merrill, \$2.00.
Christianity Reborn, by I. L. Leh. Macmillan, \$2.00.
Seeing Egypt and the Holy Land, by E. M. Newman. Funk & Wagnalls, \$5.00.
The English Bible and its Story, by James Blaikie. Lippincott, \$5.00.
The Intimate Papers of Colonel House, arranged as a Narrative by Charles Seymour. Vols. 3 and 4. Houghton Mifflin, \$10.00.
Modern Religious Dramas, edited by Fred Eastman. Holt, \$3.00.
Jesus the Son of Man, by Kahlil Gibran. Knopf, \$3.50.
The Baha'i World, 1926-1928. Baha'i Publishing Committee, New York, \$2.50.
The Treasure Cave, a book of New Prose and Verse, edited by Lady Cynthia Asquith. Scribners, \$2.00.
Lean Twilight, by Edward Shenton. Scribner's, \$2.00.
Wild Animal Interviews, by W. T. Hornaday. Scribner's, \$2.50.
Reuben, Prince of the Jews, a Tale of the Renaissance, by Max Brod. Translated from the German by Hannah Waller. Knopf, \$2.50.
Exploring Your Mind with the Psychologists, by Albert Edward Wiggam. Bobbs Merrill, \$3.50.

Taking the Name of Science in Vain, by Horace J. Bridges. Macmillan, \$2.25.
New Horizons of the Christian Faith, by Frederic C. Grant. Morehouse, \$1.50.
The Catholic Church and Confession, by Leonard Geddes, S. J., and Herbert Thurston, S. J. Macmillan, \$1.00.
Catholicism and the Modern Mind, by Michael Williams. Lincoln MacVeach, \$3.50.
Cosmology, by James A. McWilliams, S. J. Macmillan, \$2.50.
Without Censor: New Light on Our Greatest World War Battles, by Thomas M. Johnson. Bobbs Merrill, \$5.00.
Christ in the Poetry of Today, an Anthology of American Verse, compiled by Elvira Slack and Martha Foote Crow. Woman's Press, \$2.50.
William Rainey Harper, by Thomas W. Goodspeed. University of Chicago Press, \$3.00.
Whither Mankind, a Panorama of Modern Civilization, edited by Charles A. Beard. Longmans, \$3.00.
Science and Good Behavior, by H. M. Parshley. Bobbs Merrill, \$2.50.
Protestant Saints, by Earl Marlatt. Henry Holt, \$1.25.
The Revolt of the Angels, by Anatole France. Modern Library, \$95.
Gargantua and Pantagruel, by Francois Rabelais. Modern Library, \$95.
The Religion of Jesus, by Walter E. Bundy. Bobbs Merrill, \$3.50.

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